THE BIBLE UNDER FIRE

JOHN L. CAMPBELL

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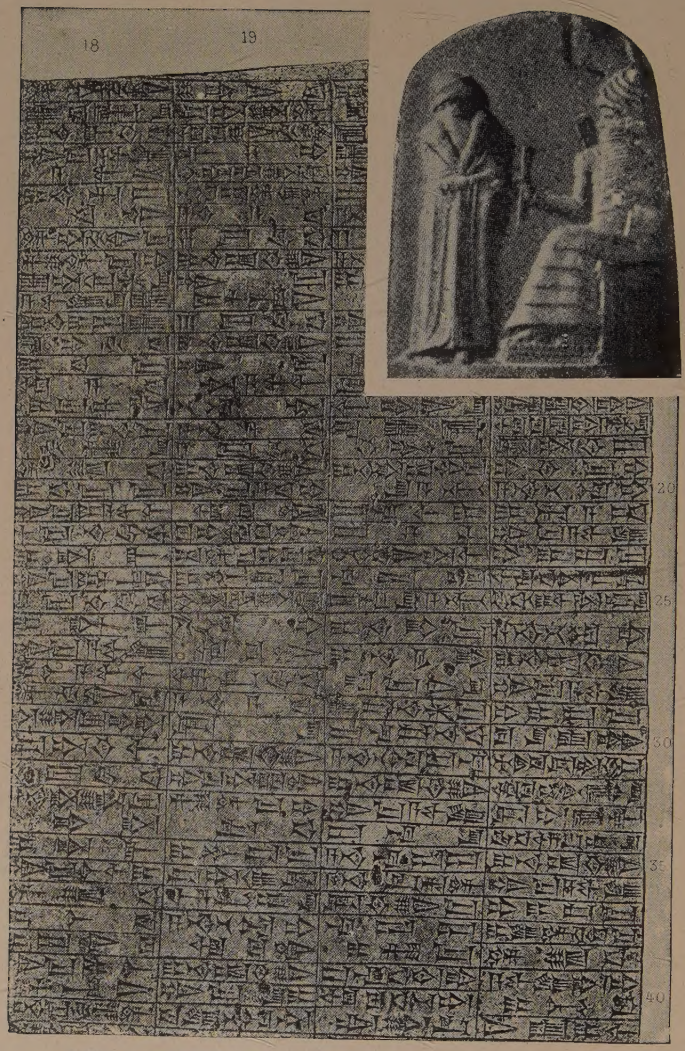

STELA PORTRAIT AND CODE OF HAMMURABI,
KING OF BABYLON

2123–2081 B.C.

Contemporary of Abraham and five hundred years prior to Moses. The Script of that remote period is remarkably clear and attractive. "And it came to pass in the days of Amraphel (Hammurabi) King of Shinar (Babylon), Arioch King of Ellasar, Chedorlaomer King of Elam and Tidal King of Goiim that they made war with Bera King of Sodom," etc. (Genesis 14: 1, 2.)

The Bible Under Fire

by

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JEFFERSON CITY, TENNESSEE

With an Introduction by

ROBERT DICK WILSON, PH.D., D.D.

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THE BIBLE UNDER FIRE

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FIRST EDITION

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TO

MY BELOVED DAUGHTER

ETHEL CAMPBELL BALDWIN

WHOSE PATIENT COURAGE AND

CHRISTIAN HEROISM

IN LONG-CONTINUED ILLNESS

HAVE BEEN A BLESSING AND AN INSPIRATION

THIS BOOK IS AFFECTIONATELY AND TENDERLY

DEDICATED

✠

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in its present form about the time of Ezra, 444 B.C.,—*Their object.*

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To form a correct judgment of a literary work it is necessary to consider the purpose of the author, the way in which he has sought to fulfill his purpose, and the degree in which he has accomplished his purpose. Dr. Campbell clearly states his purpose as being to present to inquirers, especially young people who are "perplexed and bewildered" by the modern attacks on the Bible, an abundant and convincing answer to these attacks, the answer being gathered from evidence scattered through many publications, but difficult and, in fact, impossible of access to the ordinary reader. In order to accomplish this purpose he seeks first of all to vindicate the historical accuracy of the Bible; secondly, he defends the trustworthiness of the great saving doctrines of Christianity; and lastly, he exposes the unscientific character of the evolutionary theory of the universe and ridicules the absurd and variant attempts of the evolutionary philosophers to account for Creation, especially when contrasted with the grand and simple account of the Word of God.

In our judgment, he has admirably accomplished his purpose. The discussion is

straightforward and easy to understand. He cites in their own words what he considers to be the first authorities and draws his examples from the best known sources of information. Surely, if one's mind is open to conviction as to the truth of the Scriptures, he will not fail to be convinced by the clear and cogent reasoning set forth in this volume.

The necessity of such work as this will be apparent to anyone who is cognizant of the unbelief in God and Christ and His Word that prevails even to a large extent among the ministers, as well as among the laymen, not merely of the world, but also of the professed Christians of the land. Many college students now come to the theological seminaries with their faith undermined by the teachings which they have received in the course of their preparation, and the work of the seminary consists largely of an attempt to rebuild the foundations of belief. Much of the literature for the Sunday-school teachers and scholars is tainted with the breath of skepticism. Predictions and miracles are rudely set aside by the wise men of this world as mythical and inconceivable. The preaching of many omits all mention of the Atonement, and the gospel is made of none effect by those

who deny or ignore the central truths of our holy religion. It is these facts, which are clear to everyone who has eyes or ears, that cause the necessity for such works as this. It is facts like these that will make this work a godsend to many doubting minds. It will be useful in removing doubts and in confirming faith. For no one can possibly read *The Bible Under Fire* without seeing that the Christian believer has a reasonable ground (or at least that he thinks he has) for accepting the Scriptures of the Old and New Testaments as credible and their teaching as authoritative. He cannot be laughed out of court; for he has a mass of evidence in favor of his views of God and Christ, of creation, of sin and redemption, such as we search for in vain in all the philosophies of men. For, after all is said, "hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This is "the message of the Cross"; and it is the privilege and joy of men like Dr. Campbell to allege and prove that to-day, as always, this message and the Book that contains the mes-

sage are the wisdom of God and the power of God unto salvation to everyone that believeth. May God bless this book and cause it to strengthen the faith of all who read it!

R. D. WILSON

Princeton, December 20, 1927

SEVERAL years ago a dinner party was given to a company of friends in the home of one of the most prominent Christian families in Chicago. Around the table the conversation turned to the religious agitation now going on throughout the Christian world. The lady of the house, a woman well known all over the country for her intelligence, influence, and strong Christian character, remarked: "People generally, but especially the young people, are perplexed and bewildered. They do not understand what all this trouble is about. The answers to the attacks on the Bible are abundant and convincing; but they are so scattered in different publications that it is difficult to get at them. We need some book not too large nor too difficult that can be put into the hands of inquirers, which will enable them to understand the questions involved and indicate the answers." The following pages are an effort in this direction. The three subjects of the Higher or Destructive Criticism, Modernism, and Organic Evolution are considered, thus furnishing a survey of the whole field of controversy. Criticism prepared the way for

Modernism, and beneath the whole lies the Materialistic Psychology which is based on Evolution. They all belong together. So far as the Bible is concerned, instead of being new, these attacks, as we shall see, are a return to old, exploded heresies that were triumphantly answered and exposed centuries ago. Even the uncalled-for boast of special scholarship that we hear so much about in these times was part of the stock in trade of the Arians in the early centuries.

Nothing could be more refreshing than to find how these attacks are now being met and refuted by a far more thorough, sane, and reliable scholarship. The old and only gospel and the Bible which teaches this gospel never occupied such a large place in the world as to-day, and the foundation of our faith was never more secure. You can rest upon it. It will bear you up.

A few illustrations have been included to show how the buried past is now rising from its grave to bear the unanswerable testimony of archæology to the truth of the Bible.

It would be difficult to enumerate all the books that have been consulted in the preparation of these studies. It is believed that everything of importance has been accorded

full credit in the proper place. Should this simple contribution be used and blessed of God to the establishing of any in the faith of the gospel, this will be at once our supreme joy and our abiding reward.

Grateful acknowledgment is made to Professor Herbert W. Magoun, Ph.D., of Belmont, Mass., who read the manuscript and offered valuable suggestions.

J. L. Campbell

Carson and Newman College

PART I

THE HIGHER OR DESTRUCTIVE CRITICISM OF THE BIBLE

CHAPTER I

The Origin and Rise of The Higher Criticism

I

MANY sincere people are perplexed at the present time over the strange things that they are hearing about the Bible. Instead of being looked upon as God's specially inspired revelation, its authority is called in question in certain quarters or indeed wholly discarded. And this new teaching is affirmed with the utmost dogmatism. It is found in universities, colleges, theological seminaries, in public and high schools, in books and magazines, in newspapers both secular and religious, found even in pulpits. Its conclusions are proclaimed as "the assured results of modern scholarship."

One who does not agree with these conclusions is put down as ignorant, reactionary, behind the times, or so blinded by traditionalism and prejudice that he is disqualified to judge. In other cases the language of orthodoxy is used, but the words are employed with different meanings.

Implications and insinuations are thrown out amid expressions of warm appreciation and high regard for the Bible. Thus the people are deceived and misled. "The voice is Jacob's voice, but the hands are the hands of Esau" (Gen. 27:22). One is reminded of the story of the executioner of Charles I of England. It is said of this official that he came and bowed obsequiously before the king, kissed his hand, politely asked His Majesty's pardon for the unpleasant task in which he was engaged, but the head of Charles came off, all the same.

So now a false and misguided scholarship wearing the mask of friendship and uttering courtly words of reverence and respect has been sharpening the ax of an impossible criticism with which to cut off the head of our holy religion. There is, therefore, no wonder that there is unrest among the people. Where can our young people be sent to receive an education without having their faith in the Scriptures weakened or completely destroyed?

This false teaching has spread also to the mission fields scattered all over the world, and people are anxiously asking whereunto it shall grow. No question, therefore, can be

more timely, more solemn, more important than the one we are considering. If the Bible has to go, then the hopes of the world must go with it.

What is needed to meet these attacks on the Bible is light. As soon as the people come to understand the actual facts in the case as they really are; when they come to know whence these attacks have come and the history of the movement; when they realize the groundlessness of the assumptions on which they rest and how overwhelmingly and completely these assaults have been refuted by an abler scholarship—then they will come to know as never before how little cause there is for alarm and how sure the foundation is upon which the Word of God rests.

II

Where, then, did this movement begin? Who began it? How did it start? These are important questions. The answer is that this movement commenced with an attack on the writings of Moses. This, then, will be the point of approach to our study. With exceptions so few and so unimportant that they are

not usually mentioned, for thousands of years Jews and Christians alike were unanimous in recognizing the Mosaic authorship of the Pentateuch.

The modern founder of what is known at the present time as the Higher or Destructive Criticism of the Bible was a French physician of Jewish race, named Jean Astruc, who was born in France in 1684 and who died in Paris in 1766, aged eighty-two years. He had precursors in the line of criticism, of course, some of whose names could be easily mentioned, even as there were precursors to Columbus in the discovery of America. But as Columbus is recognized as the real discoverer of America, so Astruc may be recognized as the real founder and father of this new movement.[1]

He is known as "the Sir Isaac Newton of Criticism." The growth and development of this speculation started by Astruc is usually classified under four heads.[2]

Astruc's own theory is known as:

I. The Early Documentary Hypothesis.

He noted a peculiarity that every reader

[1] See *The Problem of the O. T.*, by James Orr, p. 196 ff. Also H. E. Dana, *New Testament Criticism*, pp. 66, 67.

[2] See W. H. Green, James Orr, J. R. Sampey, and others.

CONJECTURES

SUR LES

MEMOIRES ORIGINAUX

Dont il paroit que Moyſe s'eſt ſervi pour compoſer le Livre de la GENESE.

Avec des Remarques, qui appuient ou qui éclairciſſent ces Conjectures.

Avia Pieridum peragro loca, nullius antè
Trita ſolo.

A BRUXELLES,

Chez FRICX, Imprimeur de Sa Majeſté, vis-à-vis l'Egliſe de la Madelaine.

M. DCC. LIII.

Avec Privilege & Approbation.

JEAN ASTRUC'S BOOK THAT EXERTED SUCH GREAT INFLUENCE IN STARTING THE DESTRUCTIVE CRITICISM OF THE BIBLE

Very rare, specially photographed by Mr. Henry E. Washburn of Boston, Mass.

of the Bible has observed—*viz.*, that in Genesis 1 to 2: 3, the name of God (Elohim) is alone used. This name is found in this portion of Scripture thirty-five times. But beginning with Gen. 2:4 we find Jehovah God or Jehovah Elohim, thus connecting the name of God the Creator with that of the Covenant God of his ancient people. Astruc went through the book of Genesis noting these differences of names and then inferred, supposed, guessed, imagined, that the book of Genesis had been compiled from two already existing documents. The one author and document was called that of the Elohist ("E") and the other that of the Jehovist or the Jehovah Elohist ("J" or "JE"). He taught that Moses gathered his material from these two preëxisting documents of the book of Genesis. In addition to this, Astruc claimed that Moses used "also ten minor documents relating chiefly to foreign nations and not immediately affecting the Hebrew people." And so it came to pass in the year 1753, at the age of sixty-nine, Jean Astruc published this book that gave him notoriety. It is entitled "*Conjectures concerning the original memoranda which it*

appears Moses used to compose the book of Genesis with remarks which support or throw light on these conjectures." Then there is this motto from Lucretius 1:926, "*I pass through the remote regions of the Muses untrodden before by other feet,*" *and* "*Brussels Fricx, Printer to his Majesty opposite the Church of the Madelaine, 1753, with privileges and approbation.*" It is a twelvemo book and was published anonymously in French in Brussels. This was the practical beginning of what has since led to such serious consequences.

What do we know of this man Astruc? The best account that we have of his life is in an article of thirty-two pages in *The Presbyterian and Reformed Review*, of January, 1892, by the late Dr. Howard Osgood, the famous Hebrew professor in the Theological Seminary of Rochester, N. Y. In his bibliography, Dr. Osgood cites thirty-three authorities that he had consulted in preparing this article, showing the characteristic thoroughness with which he did his work. Let us furnish a few excerpts and statements from this sketch. "He [Astruc] was a man of very bad character and amassed his for-

tune out of harlots and brothels. He was one of the most decried men in Paris." Voltaire sneered at him as, "a miser and *débauché*." "Astruc was a lascivious liver and the physician for the lascivious life of the wicked and drew his gains therefrom to his latest hour." "At forty-five or forty-six years of age, though living with his wife and children, he formed a connection with the most notorious woman of all Paris, the procuress of the court, and maintained her publicly for nineteen years until her death." "He was always the ally and intimate of the brother of his mistress—whose foul vices were the song of the Paris streets for fifty years."

Whatever may be said of this Higher Criticism of the Bible one way or the other, this much at least must be confessed, that it arose historically from a very unsavory origin. Such a man was totally unfit morally to discuss any religious subject.

Passing by a number of others, the next important name we mention is that of Johann Gottfried Eichhorn, professor of Theology in Göttingen (1752–1827). He was a rationalist and denied the supernatural both in

the Old Testament and in the New. Eichhorn contributed three things to this theory.

(a) He transferred the discussion from France to Germany.

(b) He suggested that literary peculiarities might also imply different authorship.

(c) He invented the expressions, Higher and Lower Criticism.

The Lower Criticism relates to the text of any book and busies itself with the comparison of manuscripts, etc., so as to ascertain as nearly as possible the exact original of the autographs. The Higher Criticism deals with the style of the literature, historic setting, etc. There is a legitimate place for both. It is not to criticism that we object, let it come from the four winds of heaven. It is against the abuse of criticism, the proved injustice and absurdities of a false craze of impossible criticism, that we most earnestly and vehemently protest. While Eichhorn advocated Astruc's theory with great earnestness, neither of them went beyond Genesis, and both of them regarded Moses as the compiler. The expression "Higher Criticism," in its original content has a rejection of the supernatural. Eichhorn, the inventor, used it only in this sense.

II. The Fragmentary Hypothesis.

Alexander Geddes, a Scotch Roman Catholic priest, in 1800, followed by Vater in 1805, Hartman in 1831, and others, sought to establish this new theory. They did two things:

1. They extended the analysis from Genesis on throughout the Pentateuch.

2. They took the position that the first five books of the Bible consisted of fragments thrown together miscellaneously without order.

But this would not do. The steady onward flow of the narratives was too apparent and after a few decades the theory was discarded.

III. The Supplementary Hypothesis.

Under this head are to be placed the names of Thomas Paine, author of the *Age of Reason* (1794), DeWette (1817), Bleek (1822), Von Bohlen (1835), etc. This theory made—

1. The Elohim or "God-document" the foundation of the Pentateuch, and the "Jehovah-document" supplemental, with additions and changes. It was found, however, that this was impracticable. When the

Jehovah part was taken away the remainder became unintelligible. This was therefore soon rejected.

2. This school also denied that Moses wrote the Pentateuch.

3. Bleek extended the analysis to the book of Joshua and added it to the five books of Moses, making the whole a sixfold book or what they call the "Hexateuch."

4. They put the writing of Deuteronomy down in the reign of Josiah when "the Book of the Law" was found, 623–621 B.C., or about 800 years after the time of Moses. See II Kings, chapters 22 and 23, and II Chronicles, chapters 34 and 35. Deuteronomy they called the "D" document. This part of the theory is still held by the critics.

IV. The Development Hypothesis. (Sometimes called the Later Documentary Hypothesis.)

This is the dominant School of Destructive Criticism today.

1. Graf (1866) took all the legislation he found in Exodus, Leviticus, and Numbers, called it the Priests' Code, "P" or "PC," and then assigned it to the time of the Babylonish Captivity after 586 B.C. By legisla-

tion he meant the Law, the Sacrifices, the requirements associated with the Tabernacle, etc.

2. Julius Wellhausen (1844–1918) adopted this theory, but placed the Priests' Code down in the time of Ezra and Nehemiah, about 444 B.C. Anyone acquainted with their literature becomes familiar with the above-mentioned capital letters used to designate the four classifications made by the critics—*viz.*, "E" for the Elohist, "J" or "JE" for Jehovah or Jehovah Elohim, "D" for Deuteronomy, and "P" or "PC" for the Priests' Code.

But the theory had its difficulties and many of them. The style of the Elohist writer changed abruptly at the twentieth chapter of Genesis. To overcome this difficulty, Hermann Hupfeld (1796–1866) invented, in 1853, a second Elohist to account for the differences of style before and after this chapter. When the different fragments did not splice together well, the critics invented redactors, or editors, who made up what was lacking, so that the story of one document was made to flow freely into the other.

Thus the number of authors and editors went merrily on until the critics supplied

eight, then ten, then eighteen, then twenty different hands that were employed either in furnishing the documents or in splicing them together. Wellhausen assures us that there were twenty-two different authors in the Hexateuch. Cornell makes the number twenty-six. Dr. Shearton of Wycliffe College, Toronto, Canada, in the "Bible League Series" No. 1, pages 28 and 29, gives the following summary of the extraordinary extent to which this process of disintegration has been carried: "In Dr. Driver's Tabulation of the Hexateuch will be found, besides other divisions, fifty fragments consisting each of a single verse, more than thirty of half a verse, and in several cases of a verse divided into three parts, each assigned to a different author."

But we have something more astonishing and representative than even this. The critics undertook to make a new edition of the Old Testament, printing in different colors the parts that they supposed were written by different authors. It is known as the "Polychrome," or many-colored, edition of the Bible. The representative character of this undertaking is shown in the fact that thirty-nine of their ablest scholars were on

the committee that undertook this work. Among them note the following leading names: from Germany, J. Wellhausen of Göttingen, B. Stade of Gissen, K. Budde of Strassburg, and C. H. Cornell of Könisberg; from England, H. A. White, S. R. Driver, and C. H. Cheyne of Oxford, Herbert E. Ryle of Cambridge, J. C. Ball and W. H. Bennett of London; from Scotland, George Adam Smith of Glasgow, J. H. Patterson of Edinboro; from the United States, Charles Briggs of New York, C. H. Toy of Cambridge, Mass., George F. Moore of Andover, Mass., etc. The critics have never produced a more scholarly body of men, chosen, as they were, from their best institutions of learning in Europe and America. They are mentioned here to show that their friends cannot evade the responsibility of this undertaking.

Now as a sample of the length to which they went let us turn to the Polychrome edition of the book of Judges by Dr. Moore of Andover. He actually professes to have so analyzed this book that he is able to show that the twenty-four verses included between chapters 2:6 and 3:6 are made up of twenty-three different fragments all spliced to-

gether.[1] Extracts vary much in length, but in thirteen cases he claims to show that three words are from one author, while the context is from another author. In ten cases he claims that two words are from one author and the context from another, and in eight cases he would have us believe that one single word is from one author and the context from another, one of these words being the personal pronoun "I" (Judges 6:16).

Dr. Driver is the author of the Polychrome edition of Leviticus. The seventeenth chapter contains sixteen verses and he makes it consist of ten fragments patched together, the work of two unknown authors. In chapter 23:39–44 there are seven fragments, also by two authors, etc. Only a few of the books of the Polychrome Bible have been published in this country. The work has been ridiculed out of court. Klostermann of Kiel derided the whole business and exposed it to amusement by calling it the "Rainbow Bible."

It is difficult to believe that such a preposterous piece of business could be perpetrated were it not that we have the evidence here before us. And this is the kind of work

[1] See reproduction of Judges 7:16–25, facing page 18.

the critics are still engaged in. There lies before me a textbook by Dr. Julius A. Brewer, professor in Union Theological Seminary, New York, entitled, *The Literature of the Old Testament in Its Historical Development* (1924). He plays fast and loose with the Word of God. The early poems of the Bible are collected from their historical setting and put in the beginning of the Bible. The histories of Saul and David are made the oldest historical records in the Scriptures. The first chapter of Genesis comes late in Jewish history and the second and third only a few centuries earlier. The book of Isaiah is torn into tatters and its remains strewed along the pages of history from the sixth to the second century B.C.

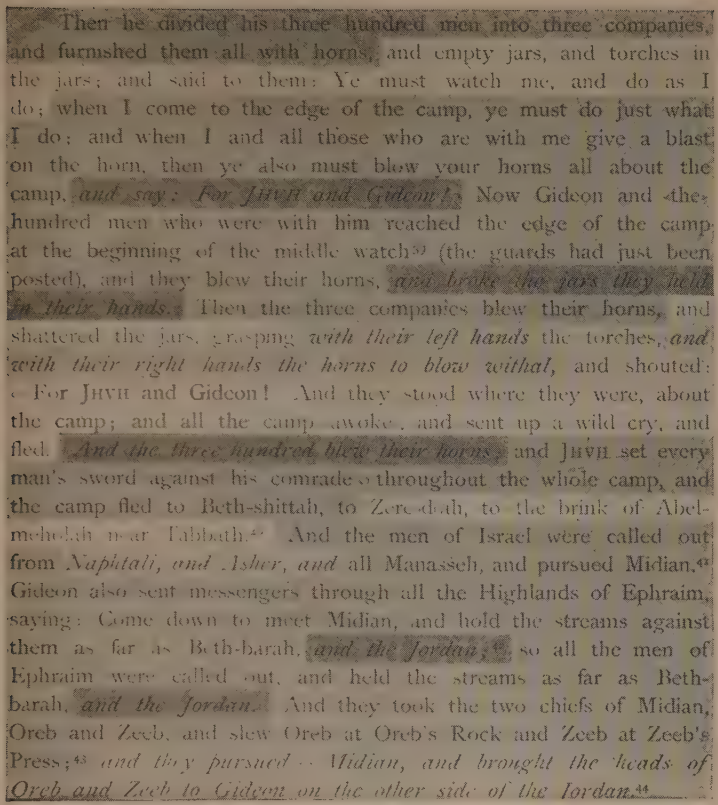
Yet the proof of the unity of the book of Isaiah is simply unanswerable. But all this weighs nothing with Dr. Brewer. To admit this would be to admit prophecies and inspiration, and this would never do, so he brushes it all aside. According to him the application of the 53rd of Isaiah to Christ is "untenable." Following Porphyry, the Neo-Platonist of the third century, Dr. Brewer also makes the book of Daniel a religious novel written in the second century B.C., in-

stead of the sublime history and revelation that it is of the sixth century B.C. When our critic is through, the supernatural is gone, the Bible has been rent into shreds and patched up so as to suit himself, while its beauty, glory, special divine message, and power have vanished.

Now what shall we say to all this almost unbelievable procedure that we have been considering?

1. A vehement and indignant protest.

We ask for fair play. If the Scriptures are made up of the clippings and tatters and fragments that the critics tell us, then we have in this book something without a parallel anywhere in all the world's literature either ancient or modern. A book in which are hidden all the treasures of wisdom and knowledge, which has inspired and transformed humanity wherever it has gone, whose matchless beauty and power are recognized by friend and foe alike, which has given us all that is highest and holiest and best in this life and for the life to come, which has robbed death of its terrors and sent countless millions home with songs of exultation on their lips—a book which has done and is doing all this still, to be a scrap book, the product of scissorings and paste-



Then he divided his three hundred men into three companies, and furnished them all with horns, and empty jars, and torches in the jars; and said to them: Ye must watch me, and do as I do; when I come to the edge of the camp, ye must do just what I do: and when I and all those who are with me give a blast on the horn, then ye also must blow your horns all about the camp, *and say: For Jhvh and Gideon!* Now Gideon and the hundred men who were with him reached the edge of the camp at the beginning of the middle watch[19] (the guards had just been posted), and they blew their horns, *and broke the jars they held in their hands.* Then the three companies blew their horns, and shattered the jars, grasping *with their left hands* the torches, *and with their right hands the horns to blow withal,* and shouted: For Jhvh and Gideon! And they stood where they were, about the camp; and all the camp awoke, and sent up a wild cry, and fled. *And the three hundred blew their horns,* and Jhvh set every man's sword against his comrade throughout the whole camp, and the camp fled to Beth-shittah, to Zeredah, to the brink of Abel-meholah near Tabbath.[22] And the men of Israel were called out from *Naphtali, and Asher, and* all Manasseh, and pursued Midian.[23] Gideon also sent messengers through all the Highlands of Ephraim, saying: Come down to meet Midian, and hold the streams against them as far as Beth-barah, *and the Jordan;*[24] so all the men of Ephraim were called out, and held the streams as far as Beth-barah, *and the Jordan.* And they took the two chiefs of Midian, Oreb and Zeeb, and slew Oreb at Oreb's Rock and Zeeb at Zeeb's Press;[25] *and they pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan.*[26]

Courtesy of Dodd, Mead & Company, New York, and Paul Haupt, Johns Hopkins University, Baltimore

A PAGE FROM THE POLYCHROME BIBLE

Reproduced from the Polychrome Edition of Judges 7: 16–25 by Rev. G. F. Moore, D.D., Professor, Andover Theological Seminary, Mass. We are asked to believe that this portion of Scripture was originally made up out of eighteen fragments, the work of four different authors. The white representing one author, furnished six fragments; the green, another author, five fragments; the yellow another, five fragments; and the gray, the fourth author, furnished two fragments. These colors are shown by the different tones of gray in the illustration.

pots, editors and deceivers, is both a literary and a moral impossibility. Professor Wilhelm Moller of Germany, once himself a critic, found its positions so untenable that he gave them up and called them "monstrous." [1]

2. It should be observed that (not this Polychrome business, but) if in some few cases other documents were used here and there in connection with the Bible, this would in no way invalidate its inspiration. The references are expressly stated—*e.g.*, in Joshua 10:13 and II Samuel 1:18 mention is made of what was written in the book of Jashar. In Acts 17:28 Paul quotes from a Greek poet; in Titus 1:12 he mentions a Cretan writer. Inspiration gave divine guidance, so that nothing was selected but what God purposed.

About the year 160 A.D. Tatian made a Harmony of the four gospels, weaving them into one story. This Harmony is called *Tatian's Diatessaron.* A complete copy in Arabic of this long-lost book was found in Egypt in 1881 and translated into English. This is a composite book, but we know the documents that entered into its composition.

[1] Professor H. Moller, *Are the Critics Right?* Preface, p. xvi.

They were Matthew, Mark, Luke, and John. But we ask where are the documents out of which, for example, as the critics claim, the first six books of the Bible were compiled? Who ever saw them? When and by whom were they written? They exist only in the resourceful imaginations of the critics themselves and were manufactured by themselves for the occasion.

3. The theory of different documents entering into the composition of the opening books of the Bible has been shattered by an examination of the facts.

(a) It is as if the different names of our Saviour in the New Testament were used to divide the books into different parts, and then these parts were assigned to different authors. He is sometimes called "Lord" and sometimes "Jesus" and sometimes "Christ," and these names are blended at times with one another. How absurd it would be to go and split up the New Testament and call the portions where the name "Lord" is used "The Lord-Document" and attribute it to one author. Then call those portions where the name "Jesus" is found "The Jesus-Document" and assign this to another; and then all those parts where the name "Christ" is

found to a "Christ-Document" with another author. And when these mutilated fragments did not flow into one another, then to invent editors and redactors who would make them fit! One will at once see that this would throw everything into meaningless confusion and wreck the New Testament, yet this is what the critics attempted to do with the Old Testament.

(b) All authors use a variety of names. In a book on his life in one place we might find the name "Calvin Coolidge," in another simply "Coolidge," in another the "President," and yet in another "The President of the United States"; but to go and separate the book after these names into four different parts and then combine all those extracts where one of these names is found and paste them together and call this one document by one author, and do the same with each of the other names and parts—this would be an unheard-of piece of literary juggling. And yet this is what the critics have attempted to do with the Bible.

(c) But the final blow removed the last vestige of hope from the critics. The Hebrew Bible that is ordinarily used is known as the Masoretic Text. On this text the

critics relied for their analysis of the Pentateuch. But this text was not established until the seventh century of our era. Back of this there is a large amount of material with which to compare the accuracy of the Masoretic Old Testament. There are the old Latin, Greek, and Syriac translations and excerpts. Then back of these we have the well-known Septuagint carrying us back over a hundred years before Christ. We have also the Pentateuch of the Samaritans, who early separated themselves from the Jews.

All these have furnished important material for comparison with the Masoretic Scriptures and of correction of minor details that had crept in unwittingly through the errors of transcribers. Harold M. Wiener in his *Pentateuchal Criticism* and *Origin of the Pentateuch* has given us the result. He shows that the names Elohim and Jehovah were not always originally as we now have them and that they were frequently interchanged or otherwise varied in transcribing. Thus, the house of cards which the critics so laboriously built, topples to the ground. They are not left a peg to stand up on.

Even Dr. George Adam Smith is forced to admit that "the distinction between the

divine names is too precarious to determine a distinction of authorship."[1] We can safely leave this part of the discussion. The claims of the critics have been more than refuted. They are shown to be impossible. The lower has destroyed the higher criticism.

4. Equally complete is the refutation of their claim that differences in style prove different authors. It does not do this in our own English language. In literary productions where it is known that there was more than one author, our best English and American critics are not able to separate them so as to tell which part belongs to one and which to another writer. Dr. Thomas Whitelaw gives a complete narrative describing the preaching of John Knox in Perth, Scotland. He tells us that this narrative was compiled by a redactor (editor) out of four preëxisting documents and challenges the critics to disentangle them and assign each his particular part.[2] This they have never attempted to do.

Instances of this kind might be multiplied indefinitely. Space will permit us to name only a few. For example, Alexander Hamilton and James Madison wrote for the *Fed-*

[1] *Modern Criticism and Preaching the Old Testament*, p. 35.
[2] *Old Testament Criticism*, p. 210.

eralist, a powerful journal of their time. But no one has been able to tell what writing is the production of Hamilton and which of Madison. Beaumont and Fletcher wrote plays conjointly, but there has never been a critic who has been able to unravel these documents and tell where the one writer ends and the other begins.

Some of Shakespeare's plays were partly his own work and partly the work of his associates. But all efforts to solve the authorship of one or of the other have completely failed, as the critics themselves confess. Coleridge was probably the last scholar to do this with Shakespeare, and Macaulay pronounces his effort "pure nonsense."

The prologue to Goethe's *Faust* ought to furnish the critics with something which should make them pause. The style of this introduction is so entirely different from the rest that Scherer claimed he had proved that it could not be written at the same time. It must have been written, he had it, in the old age of the poet.

This was looked upon as settled beyond all controversy (one of "the assured results") until the earliest manuscript of *Faust* was published by Heinrich J. Schmidt, and then

it was shown that it was not old but young Goethe who wrote the prologue and he did it at one sitting, essentially as it now stands.

When the critics cannot divide their own English language and show where different writers began and ended, having also all the critical apparatus of the present day to help them, how could they possibly expect to do this with a foreign language like Hebrew and with a literature thousands of years old, coming from the other side of the globe, written in entirely different circumstances, and where such helps as we have with our native tongue are wholly wanting? To ask these questions is to answer them. The critics have undertaken an impossible task. They cannot do it with their own publications, much less with the ancient writings of the Scripture.

5. But the tables have been completely turned against the critics in another way. So utterly untrustworthy and false are their processes that a piece of literature written by one author can be "proved" (?) by their "assured results of modern scholarship" to be the production of several authors. It only requires a little ingenuity. No one has ever questioned the unity of the parable of the

Prodigal Son or the story of the Good Samaritan. Yet the late Professor P. H. Green of Princeton, N. J., by using the methods of the critics showed that two stories could be made out of each of them, and that each had two authors.[1]

No one ever questioned that Robert Burns was the sole author of his ode "To a Mountain Daisy." Yet Henry Hayman in the *Bibliotheca Sacra* for July, 1898, has shown that according to the principles of the critics this ode was composed by two authors and an editor. He put in inverted commas the very words of Professor S. R. Driver on Genesis and adds, "I am not aware that I have omitted one of the tests applied by him." Take another illustration. Could any contrast in style be greater than that of Tennyson's "In Memoriam" and his "Northern Farmer"? In the "In Memoriam" we have these impressive lines:

> Strong Son of God, immortal Love,
> Whom we, that have not seen Thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove.

In the "Northern Farmer" we have these jaunty words:

[1] See *The Higher Criticism of the Pentateuch*, pp. 119, 120.

Dosn't thou 'ear my 'erse's legs, as they canters awaäy?
Proputty, proputty, proputty—that's what I 'ear's 'em saäy.
Proputty, proputty—Sam, thou's an ass for thy paains.
Theer's moor sense i' one o' 'is legs, nor in all thy braaïns.

No styles could be more opposite, and, by every principle of interpretation of the critics, we have here two authors. Yet Tennyson wrote both poems. Illustrations of this kind could be produced in abundance. We close this part of our discussion with two examples that are too rich to be omitted.

The first is the "take-off" perpetrated by Professor C. M. Mead of Hartford Theological Seminary, Conn., in which he "fooled" the critics and exposed them to ridicule. Everyone knows that the Epistle to the Romans was written by Paul and its unity is unquestioned. Yet by the method of the critics and arguing from "Dictation, style and Doctrinal Content" Dr. Mead demonstrated that this letter was composed by four different authors. One writer used the name "God," another "Lord," another "Jesus Christ," and the fourth "Christ." It is an

exceedingly clever piece of work of eighty-seven pages in which the Greek text is freely quoted with detailed erudition.

It was written wholly to expose the absurdity of the critical method. But the amusing part of it all was that the Germans took him seriously and reviewed his work with warm commendation, as a new, valuable contribution to the study of Romans. Imagine their chagrin when Dr. Mead had to disabuse them of their false impression and tell them that it was intended simply as an exposé. He signed himself "E. D. McRealsham."

The second illustration is from Professor Herbert W. Magoun, Ph.D., then of Cambridge, Mass. He took a piece of his own writing and showed by the scientific method of the critics that nine men had a part in producing these articles, as follows: ". . . A linguist, presumably an American; a psychologist, apparently a Hindu; a business man, seemingly a Hebrew; a farmer, who may have once followed the sea; a poet, nationality unknown, but from his views on rhythm evidently neither English (including American) nor German; an optometrist, who is also something of a philosopher; a lawyer, who is

likewise, naturally, a logician; and a redactor, unless, possibly, the lawyer acted in that capacity, as 'seems highly probable.'" [1]

We pause here. If the so-called scientific method of which the critics speak with so much assurance leads to such gross absurdities when applied everywhere else, then what right have they to apply these ridiculous methods to the Word of God? It is not only literary jugglery, but is also sacrilege. The theory is its own ample refutation. Says Professor Sayce of Oxford, "The Documentary theory breaks down under the first scientific test that can be applied to it." Another able scholar describes it as, "Criticism gone mad." The inspired record carries with it its own credentials. As we read through the Pentateuch we find there one wondrous record, simple, continuous, divine, written by Moses, the servant of God. Indeed, the unbroken unity which sweeps through the whole Bible could no more be secured by fragments pieced together "than a faultless statue could be formed out of discordant fragments of dissimilar material."

Moses could not be brought to believe Aaron's story about the golden calf. (Ex.,

[1] *Bibliotheca Sacra*, 1913, p. 406.

chapter 32.) He was told that the Israelites took off their rings and ornaments and cast them into the fire, and, lo! there came out a calf. But the critics are more credulous than Moses. They believed that broken bits of documents could be patched together and come out the perfect Pentateuch.

We discredit the story of Aaron and the critics and take our stand beside Moses and the Word of God.

What will come of all these attacks? They are sure to pass away. Discredit was once cast on the orations of Cicero, but that is all gone now. Even more widely known was Wolf's attack on Homer's Iliad, which was launched as far back as the year 1795. There was no such person as Homer, he told us, and the Iliad was simply a series of rhapsodies loosely strung together. Says Dr. Bartlett, "For many decades scarcely a scholar dared to question it, but it has had its day." It is now dead and buried.

Much more will it be so with all these attacks on the Scriptures. "Every plant which my heavenly Father planteth not, shall be rooted up" (Matt. 15:13). And when all these weak and foolish and impossible assaults against the Bible shall have gone the

way of many others that went before them, this grand old Book, God's special revelation to a lost world, shining even more brightly than ever before in all its integrity and unity and inspiration, will still be pointing the children of men from the City of Destruction to the Cross, to the Crown, to glory, honor, and immortality, and to the Eternal City of our God.

CHAPTER II

The Critics and Writing at the Time of Moses: Judges and Sinai

THE general subject of Organic Evolution is discussed in our closing section. All that is necessary here is to bear in mind that the critics apply this theory also to the Bible. This is the key to their interpretation of this sacred book and the standard to which everything must conform.

Having divided the Pentateuch into four general sections, the next effort was to fix the time when they supposed each of these sections was written. Underlying their method is the assumption that man came up from the lower animals and gradually rose to higher forms of advancement until he became what he now is. The Bible had to be taken apart and put together again in accord with this evolutionary scheme. While they are definite in some directions, there is much confusion in others. The following may be taken as fairly representative of the views held:

I. There was no writing at the time of Moses. Man was not yet sufficiently ad-

vanced for this. Therefore the Pentateuch could not have been written by him.

II. During the period of the Judges the Israelites were too low down morally to have prior to that time the high spiritual standards of Sinai. Therefore the law must have come after the book of Judges.

III. The critics are agreed that the book of Deuteronomy was not written until about the time of Josiah, 623–621 B.C. and, therefore, eight hundred years after Moses.

IV. The Pentateuch as we have it, they claim was written about the time of Ezra, 444 B.C., or a thousand years after Moses.

V. The knowledge of the true God did not come until late in human history as man developed. Genesis and all the rest of the Pentateuch are full of God, therefore these books could not have been written until after this late date.

Let us now examine these startling and revolutionary teachings.

I. *First Objection.* There was no writing at the time of Moses, therefore the Pentateuch could not have been written by him. Vatke denied to the age of Moses a knowl-

edge of writing.[1] Wellhausen only grudgingly admitted that writing was practiced before the eighth century B.C. In the year 1871, in his introduction to the *Speaker's Commentary*, Dr. Harold, Bishop of Ely, England, felt it necessary to write, "The first question which naturally occurs is, was the art of writing known so early as Moses?" Even as late as 1892 an outstanding advocate of the Higher Criticism, H. Schultz, in his *O. T. Theology*, Vol. I, p. 25, declares that, "The time, of which the pre-Mosaic narrations treat, is a sufficient proof of their legendary character. It was a time prior to all knowledge of writing."[2]

It is simply startling to see how the long-buried libraries of the past have arisen from their ancient tombs and forever silenced this attack made upon the truth of the Word of God.

The famous Rosetta Stone, now in the British Museum, London, England, furnished the key which unlocked the mystery of the hieroglyphics, and now all Egypt from Cairo to the Cataracts has blazed forth with

[1] James Robertson, *Early Religion of Israel*, pp. 77, 495.
[2] Edouard Naville, *The Higher Criticism in Relation to the Pentateuch*, p. xx.

a literature reaching back over two thousand years prior to the time of Moses.

Henry C. Rawlinson discovered another tri-lingual inscription in Persia which led to a knowledge of the exhaustless literature and libraries of the Tigris-Euphrates valley.

The Tell-el-Amarna tablets, three hundred and twenty in number, discovered in Egypt in 1887 and secured by the Rev. Chancey Murch, a Presbyterian missionary, showed that two centuries before the Exodus an extensive correspondence was carried on between Egypt, Palestine, and the East. The book containing the English translation of these tablets covers 258 pages.

In 1869 the great Semitic scholar of Germany, Professor Nöldeke, published a treatise to prove that the fourteenth chapter of Genesis is not historical; in other words, that it is a forgery. But in 1902 the Code of Hammurabi, the "Amraphel" of Gen. 14:1, was discovered at Susa in Persia. The translation of this code covers fifty-nine pages and can now be obtained through any bookstore. Not a word has been heard since from the critics regarding the unhistorical character of this chapter. But the discovery of this

Code has done more than this. It has established the fact that writing existed back at the time of Abraham, five hundred years prior to Moses.[1]

The whole matter is summed up as follows: "For perhaps two thousand years before Abraham, image-writing had been practiced in both Babylonia and Egypt, and for more than a thousand years a very highly developed ideographic and phonetic writing had been in use. There were millions of cuneiform documents existing in collections, large and small, in Babylonia when he was there, and equal quantities of hieroglyphic and hieratic papyri, leather and skin documents, in Egypt when he visited it."[2] So complete is the answer to the critics that it is safe to say that we have heard the last of this objection. There was abundant writing not only at the time when Moses wrote the Pentateuch, but also for many centuries before.

II. *Second Objection.* Sinai could not be prior to Judges. During the period of the Judges the Israelites were too low down

[1] See Frontispiece.

[2] See the *International Standard Bible Encyclopedia,* article "Writing," p. 3124.

morally to have before that time the high spiritual standards of Sinai. Therefore the law must have come after the Judges.

This is evolution again applied to the Bible. By parallel reasoning we could show that Christianity was so corrupt during the Dark Ages, say from the tenth to the fifteenth century, that the New Testament with its high spiritual and moral ideal could not have existed prior to this time. The people were not yet far enough advanced. The New Testament must have come into existence later, say at the time of the Reformation.

The trouble with the time of the Judges was not ignorance, but lack of disposition to obey. "Knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened" (Rom. 1:21).

History furnished abundant examples of this kind of thing. Beneath the clouds and darkness and thunders of Sinai, the Israelites broke out into the wild orgies and dances of Egyptian idolatry around the golden calf. The Roman soldiers gambled over the garments of our Lord at the very foot of the Cross. There are in the world at the present

time bodies of people who call themselves Christian and yet who are morally living far beneath the claims of the religion whose name they falsely appropriate. So that this objection has no force.

CHAPTER III

The Critics and Deuteronomy

THE critics are all agreed that the book of Deuteronomy was not written until about the time of Josiah, 623–621 B.C., and, therefore, eight hundred years after Moses. Let us first get the facts before us. The account of this great Reformation is found in II Kings, chapters 22 and 23, and II Chron., chapters 34 and 35.

It may be briefly summarized as follows: During certain repairs that were being made in the Temple in Jerusalem a copy of the "Book of the Law" was found and brought to the king, who had it read to him. He called an assembly of the people and had it read before them. They also were all filled with alarm and entered into a solemn covenant with God to walk in his ways. In the most drastic manner the vile idolatries in which the nation was steeped were destroyed, the worship of Jehovah was reëstablished, and on the fourteenth day of the first month the Passover was observed with great solemnity.

Of this Passover we read (II Chron. 35:18), "And there was no passover like to

that kept in Israel from the days of Samuel the prophet; neither did any of the kings of Israel keep such a passover as Josiah kept."

Now, concerning this "Book of the Law" the critics have two things to say. Firstly, that it consisted only of the book of Deuteronomy. Secondly, that this book of Deuteronomy was written at or a little before the time of Josiah by some unknown Jew and imposed on the people as a pious fraud, purporting to be written by Moses eight hundred years prior to this. And this is stated with the most absolute assurance. Take this from Wellhausen: "As to the origin of Deuteronomy little doubt now prevails; in all circles where recognition of scientific results is at all to be depended on, it is admitted that it (Deuteronomy) was produced at the time it was discovered, and that it was made the basis for the Reformation of King Josiah." [1] Cornell says, "Deuteronomy was certainly written not long before its publication, for it was calculated from the beginning in view of this; it appears to me inadmissible that it goes back to the time of Manasseh." Let no one be disturbed by this jaunty dogmatism. It is characteristic. To this we reply:

[1] Moller, *Are the Critics Right?* p. 1.

(1) To defend this procedure—namely, that an imposition of this kind was practiced in the name of God and to further the ends of a holy religion—shows that the critics have a very different idea of lying and cheating, of fraud and forgery, from what the Bible and Christians generally have. Even Voltaire asked, "If a sacred book contains a falsehood, can that book be sacred?" Some charged Paul with teaching, "Let us do evil, that good may come," and of these slanderers Paul indignantly replied that their "condemnation is just" (Rom. 3:8). We know "that no lie is of the truth" (I John 2:21).

(2) It was from Deuteronomy alone that our Lord quoted three times when he repelled the attacks of the devil during his temptations in the wilderness after his baptism (Matt. 4:1–11). He would not have done this if Deuteronomy had been a forgery.

The critics claim that the Reformation under Josiah and the teaching of the book of Deuteronomy exactly match each other like wax to seal. Therefore, this "Book of the Law" must have been Deuteronomy alone, and must have been produced about that time.

Reply: 1. We shall see that this is not

correct, but, for the sake of argument, admit it. This does not prove that Deuteronomy was first written at the time of Josiah. Might it not have been written eight hundred years before this and yet be the cause of this spiritual awakening? The New Testament was written nearly nineteen hundred years ago, but it has reproduced itself more or less in every revival of religion that has taken place since.

2. Again taking their own ground, there must have been no other time that would fit Deuteronomy but the time of Josiah. Might there not be other times that would harmonize equally well? If, every time there is a resemblance between what is taught in a book and an age in the world's history—if, we say, this fact proves that the book was written at that time, then we can have plenty of dates. There are some who believe that we are now passing through the "perilous times" foretold in the New Testament, and that there are striking resemblances between this age and what the New Testament describes. This, however, surely does not prove that the New Testament was only written during the opening years of this twentieth century. Deuteronomy could have been

written back in the time of Moses, as it claims to be, and yet produce the awakening which took place in the time of Josiah. On their own theory, therefore, the critics fail to prove what they assert.

Let us now approach the subject from the positive side. Two things can be clearly shown regarding this "Book of the Law" that was found in the Temple:

I. That it was not only Deuteronomy but the whole Pentateuch that constituted this "Book of the Law."

II. That Deuteronomy was written by Moses.

We are first to show that this "Book of the Law" included the Pentateuch.

1. Josiah destroyed the houses of the Sodomites (II Kings 23:7). The law regarding these is found in Deut. 23:17. Deuteronomy, therefore, belongs to this "Book of the Law" which was found in the time of Josiah.

2. But the "Book of the Law" is also called the "Book of the Covenant" (II Kings 23:21 and II Chron. 34:30). Now this title is not found in Deuteronomy at all, but belongs exclusively to Ex. 24:7. This would

indicate also the presence of Exodus as well as Deuteronomy at this reformation.

3. And this is confirmed by the threat that God would bring on the Children of Israel for their sins all the plagues of Egypt (Deut. 28:27, 60). But we are indebted for a knowledge of these plagues to Exodus alone. Hilkiah must have had Exodus in order to understand this warning.

4. Josiah forbade Molech worship (II Kings 23:10), but Deuteronomy does not mention Molech at all. The law prohibiting this worship is found in Lev. 18:21 and 20:2–5.

5. The Passover that Josiah observed was the greatest that had taken place since the time of the Judges (II Kings 23:22). But Josiah could not observe such a Passover as this if he had only the book of Deuteronomy. There are features in the Passover feast that are not mentioned in Deuteronomy at all. Some of these regulations are found in the book of Numbers and nowhere else. (See Num. 9:4–13.) Other regulations are in Ex. 12:6 and Leviticus 23:5, but not in Deuteronomy, so that Josiah must have had Exodus, Leviticus, Numbers, as well as

Deuteronomy in order to arrange a complete Passover.

6. The distinctive teaching of Deuteronomy is centralization of worship. "The place which Jehovah your God shall choose" (Deut. 12:5, etc.). This expression is found twenty-one times or more in this book. But there is not one word anywhere about centralization of worship in the Reformation under Josiah. That had been settled at Shiloh during the Judges, and by David four hundred years before Josiah, when he made Jerusalem the center of Jewish worship. The work of the Reformation was simply to root out idolatry from the land and reëstablish the worship of Jehovah.

7. Josiah took away the horses of the sun (II Kings 23:11), destroyed the high places of the gate (II Kings 23:8), overthrew the high places dedicated by Solomon (II Kings 23:13), removed the heathen worship at Bethel (II Kings 23:15 also 19, 20); and also defiled the sepulcher of Bethel (II Kings 23:16). There is no mention of any of these things in Deuteronomy. Many other similar instances could be given.[1] Two conclusions

[1] See Professor Moller (*Are the Critics Right?*), to whom I here acknowledge my indebtedness.

follow: (a) The claims that the Reformation under Josiah was an exact copy or reproduction of the book of Deuteronomy is shown to be groundless. (b) The Reformation was based on the antagonism of the whole Pentateuch to idolatry and the purpose to reëstablish the worship of the only true God among his people. The "Book of the Law" found by Hilkiah was the fivefold book of Moses.

II. We come to our second consideration —when was the book of Deuteronomy written? The whole Pentateuch can be traced back to the time of Moses. For the sake of simplicity and clearness we shall limit ourselves here to Deuteronomy, as this is the book which has been specially assailed. We shall find abundant references, quotations, and allusions to it right back till we come to the date when it was written by the great lawgiver. In our next study we shall deal with the complete Pentateuch.

1. It is nowhere stated in the Bible that Deuteronomy was written about the time of Josiah. All that is said is that Hilkiah *found* the "Book of the Law" in the house of Jehovah (II Kings 22:8). It is important to keep this in mind. He simply discovered it.

2. Deuteronomy distinctly claims (1:5 and 29:1) to be the production by Moses at the command of Jehovah. We also read, "And it came to pass when Moses made an end of writing the words of this law in a book until they were finished"—*i.e.*, until the close (Deut. 31:24). Again, "And Moses wrote this law" (Deut. 31:9). Moses' name occurs thirty-six times in this book. Moreover, the first person is generally used. "I have led you forty years in the wilderness" (29:5), etc. Leaving out the closing chapter, which contains an account of his death, no book in all the Bible is so definitely ascribed to its writer as Deuteronomy is to Moses. From the reformation of Josiah 623–621 B.C., let us now go back to the first half of the eighth century B.C.

3. Hosea. Here we meet with the famous passage, "I wrote for him the ten thousand things of my law" (8:12). The law was not only written at this time, but codified and classified, and so copious were its provisions that we are told it contained ten thousand precepts. This would include not only Deuteronomy, but also all that was given by Moses. And this is confirmed by the fact that in Hosea we have references to Genesis,

Exodus, Leviticus, Numbers, as well as Deuteronomy. The Pentateuch, including, of course, Deuteronomy, was, therefore, completed and quoted from as early as the time of Hosea. In Amos, also, we find allusions to each of the books of the Pentateuch.

4. Amaziah. Let us now go back to the time of Amaziah, King of Judah, *cir.* 797–780 B.C. Here we have an exact quotation from the book of Deuteronomy. Let us put the two passages in parallel columns.

Deut. 24: 16	II Kings 14: 6
The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin.	But the children of the murderers he put not to death; according to that which is written in the book of the law of Moses, as Jehovah commanded, saying, *The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.*

Here we have in II Kings a verbatim quotation from Deuteronomy.

The custom was to put to death the children of murderers. Amaziah was restrained from doing this by this law in Deuteronomy. Therefore, not only was Deuteronomy known at this time, but it was recognized as authoritative and its laws as binding upon the nation. The law must have been in existence first, before the question of its enforcement could be raised. This event took place at the beginning of Amaziah's reign. So that we find Deuteronomy in existence and fully recognized over one hundred and seventy years prior to the reformation under Josiah.

5. Solomon. Dedication of the Temple (*cir.* 1004 B.C.). Solomon's great prayer on this occasion is found in I Kings, chapter 8 and II Chron., chapter 6. Of this prayer Dr. O. A. Toffteen, professor of Semitic languages, Western Theological Seminary, says, "It not only breathes the spirit of Deuteronomy through and through, but its very phraseology from verse to verse is that of Deuteronomy." In parallel columns he furnishes seventeen examples where the phraseology of the above prayer is suggested by the book of Deuteronomy.[1] Now Solomon could not borrow in this way from Deuter-

[1] *The Historic Exodus*, pp. 74, 75.

onomy if Deuteronomy was not already in existence. This is also corroborated by five other considerations.

(a) There is no mention of the Temple in Deuteronomy. The reason is that Deuteronomy was written before the Temple was built.

(b) There is no mention of the service of song in the worship of the people in Deuteronomy. This was organized by David. The absence is explained by the fact that Deuteronomy was written prior to his time.

(c) Deuteronomy sternly commanded the Israelites to exterminate the old inhabitants of Canaan (Deut. 20:16–18) and the Amalekites (25:17–19). But these were practically wiped out by the time of Solomon. They must have been there to exterminate when Deuteronomy was written.

(d) There is no allusion to the great rent which took place in the reign of Rehoboam when the ten tribes revolted and formed the kingdom of Israel. Everywhere the political and religious unity of the nation is assumed. Deuteronomy was written before this revolt.

(e) The kingdoms mentioned are: Egypt, Edom, Moab, and Ammon, which belonged

to the time of Moses and not Syria, Assyria, and Babylon that are associated with the latter history of Israel and Judah. This shows the antiquity of Deuteronomy. We have now traced this book back to the time of Solomon and David, or four hundred years before the Reformation of Josiah.

6. We come now to Moses at least fourteen hundred years B.C. Almost as soon as the Jordan was crossed, Joshua took the tribes to Ebal and Gerizim, where the law was read and the blessings and curses pronounced (Joshua 8:30–34). He did this, "as Moses, the servant of Jehovah, commanded the children of Israel, as it is written in the Book of the Law of Moses" (Joshua 8:31). Now where is this command of Moses to be found? *Only in the Book of Deuteronomy.* Let us carefully remember this. (See Deut. 11:29 and 27:11–26.) There we read, "And Moses charged the people the same day saying, These shall stand upon Mount Gerizim to bless the people when ye are passed over the Jordan." Then the names of six of the tribes are mentioned (Deut. 27:12). "And these shall stand upon Mount Ebal for the curse," and the six other tribes are mentioned (Deut.

27:13). The command of Moses must have come first, before the obedience to the command by Joshua and the tribes of Israel. This puts the book of Deuteronomy just where it belongs, back of and prior to the book of Joshua. The Law must have come before its observance. Therefore, Deuteronomy came before Joshua. Like a river we have traced Deuteronomy back to its fountain-head. It was given by Moses, as his dying charge to the Children of Israel, on the east side of the Jordan in the land of Moab, as it claims. The proof is unanswerable. We have dwelt on this study of Deuteronomy longer for two reasons:

(a) Because this is one of the strongholds of the critics. Many regard Deuteronomy as their chief reliance. They profess to be absolutely certain that this book was a religious novel written about the time of Josiah and imposed as a pious forgery upon a credulous people. Verily they have developed fruitful imaginations! Yet this is taught to-day in schools and seminaries throughout the country.

(b) To show how utterly groundless their boasted pretenses are, all that is needed is a little investigation. There is no place

for fear on our part. "The grass withereth, the flower fadeth; but the word of our God shall stand forever" (Isa. 40:8).

7. One interesting fact yet remains. When the "Book of the Law" was discovered in the time of Josiah we find the following significant words in II Chron. 34:14: "Hilkiah the priest found the book of the law of Jehovah *given by the hand of Moses.*" (See margin of Revised Version.)

Now turn to Deut. 31:24–26, "And it came to pass, when Moses made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, that bear the Ark of the Covenant of Jehovah, saying, Take this 'Book of the Law,' and put it by the side of the Ark of the Covenant of Jehovah your God, that it may be there for a witness against thee." Was it, therefore, the original copy of the law written "by the hand of Moses" that Hilkiah discovered in the Temple during the reign of Josiah eight hundred years afterward? We know how jealously this priceless copy of the law would be guarded, and II Chron. 6:11 shows that in Solomon's day it was in the Ark. The suggestion thrills one.

8. We have already seen that the book of Deuteronomy was prepared by Moses. But Deuteronomy is supplementary and based on the other books of the Pentateuch. Everywhere the other books are assumed as already in existence. Deuteronomy would be unintelligible without them as a background. It shows an acquaintance with the book of Genesis. Adam is mentioned (Deut. 32:8) in the Children of men;[1] so also are Sodom and Gomorrah (29:23 and 32:32) taken from Gen. Chapter 19. Joseph's name is used three times (27:12 and 33:13, 16). Abraham and Isaac are spoken of each seven times, and Jacob ten times. Six times God's solemn covenants with Abraham and Isaac and Jacob are recalled, and his gracious promises to them and their seed, that they should have the land of Canaan for their inheritance.[2]

In the first discourse of Deuteronomy, chapters 1 to 4, Moses reviews the history of the Israelites from the time they left Egypt (4:37) on to Sinai or Horeb (1:6), and then over "the great and terrible wilderness" (1:19), on till they came to the slopes of

[1] Hebrew "Adam." See A. V.
[2] Deut. 1:8; 6:10; 9:5; 29:13; 30:20, and 34:4.

Pisgah (4:49). See also Deut. 11:1–7. This involves a knowledge of Exodus and Numbers.

In the second discourse, chapters 5 to 26, we have a legislative summary of preëxisting laws, with supplementary legislation in view of their leaving the wilderness and entering their permanent home. The moral law of the Ten Commandments, found in Ex., chapter 20, is repeated in Deut. 5. The law regarding the year of release in Deut. 15:9 is based on Ex. 23:10, 11. Deut. 10:3 tells us the Ark was made of acacia wood. This shows us that Deuteronomy knew Ex. 25:10–22. The mention of Urim and Thummim in Deut. 38:8 would not be intelligible were it not for Ex. 28:30. The plague of leprosy mentioned in Deut. 24:8 presupposes a knowledge of Lev., chapters 13 and 14. The law regarding clean and unclean animals, Deuteronomy 14:4–20, is borrowed from the eleventh chapter of Leviticus. The law in regard to the Levites mentioned in Deut. 18:1,2, is found in Num. 18:20, 21. The three great Jewish feasts found in Deut. 16:1–17 are all taken from the earlier books of the Pentateuch. The Passover in Deut. 16:1–8 is taken from the

law in Ex., chapter 12. The Feast of Weeks in Deut. 16:9–12 is founded on Lev. 23:15–21, and repeated in Num. 28:26–31. And the Feast of Tabernacles in Deut. 16:13–17 comes from Lev. 23:33–43.

Moses' third discourse is in the twenty-seventh to thirtieth chapters. Here in language of matchless power he sets forth the blessings of obedience and the doom of disobedience. Then follows his unrivaled dying songs, and up to Pisgah he vanishes from their wondering, weeping gaze.

Further evidence could readily be presented. The Israelites were over four hundred years in Egypt and the influence of this is seen in the Hebrew and Egyptian languages and can easily be traced. We are told that, exclusive of proper names, there are forty-eight words of Egyptian origin in the first seventeen chapters of the book of Ex.[1] The "Nile," an Egyptian word, is mentioned in the Hebrew original six times in Gen., chapter 41 and twenty-four times in Ex., chapters 1–17. At the same time many Hebrew words found their way into the Egyptian language.[2]

[1] See Hastings, *A Study of the Pentateuch,* p. 219.

[2] See Rev. G. A. Frank Knight, M.A., F.R.S.E., *Nile and Jordan.*

The minutely detailed acquaintance with Egyptian life shown in Exodus would be impossible except to those who lived there at that time. We have proved that Deuteronomy was the work of Moses. We have also shown that Deuteronomy quotes freely from the other books of the Pentateuch. But Deuteronomy could not quote from Genesis, Exodus, Leviticus, and Numbers if these books were not already in existence. And so we have the whole Pentateuch.

CHAPTER IV

The Critics and the Whole Pentateuch

THE critics claim that the Pentateuch as we now have it was not written till about the time of Ezra, 444 B.C., or a thousand years after Moses. They tell us that the book of Genesis did not appear until the time of the kings of Israel and Judah, between 900 and 750 B.C.; that the story of the Exodus was not recorded until five hundred years after the death of Moses; that Deuteronomy was a forgery that came into existence a little prior to the Reformation in the time of Josiah, 623–621 B.C.

Then they tell us that during the exile a company of cunning, fraudulent Jewish priests got their heads together in Babylon and deliberately forged what is called "The Priests' Code," brought the various books and legends together, whipped them into shape, fixed them up, and attributed them to Moses, and that this fabricated work was the Pentateuch or Book of the Law brought to Jerusalem and read by Ezra in Neh., chapters 8–10.

This counterfeited piece of work the critics would have us believe is the Pentateuch as it is found in the beginning of our Bibles. By "The Priests' Code" is meant all that we have about the Tabernacle, the sacrifices and offerings, the ministry of the priests and Levites, etc., in Exodus, Leviticus, and Numbers. Mentioning only some of the largest portions, the Priests' Code contains Ex., chapters 25–31 and 35–40; Lev., chapters 1–27; Num., chapters 1–10, 15, 18 and 19, 33–36, etc.

Dr. James Orr, defining this alleged Priests' Code, says they make it consist of "that large body of laws found in Exodus, Leviticus, and Numbers . . . the work of Scribes in the exile or after." Again he adds that according to the critics, "This Mosaic dress was a fiction. The elaborate description of the Tabernacle and its arrangements, the disposition of the camp in the wilderness, the accounts of the consecration of Aaron and his sons, of the choice and setting apart of the Levites, of the origin of the Passover, etc.—all was a product of imagination." [1]

1. One can imagine the utter amazement with which the foregoing statements will be

[1] James Orr, *The Problem of the Old Testament*, pp. 288, 289.

read by ordinary Christians who are unfamiliar with the tactics of these men. The critics make of these first five wonderful books of the Bible, which we call the Pentateuch, the greatest fraud and forgery in all history. Why do they do this?

2. The reason is manifest. They do it in order to get rid of the supernatural. At all hazards the Bible must not be regarded as a special revelation from God. "Israel's religion grew by slow degrees out of heathenism." It is only one of the many great religions of the world and came up by gradual evolution out of the same pagan origin. But great, searching questions meet us here at the very threshold.

The more a pagan follows his religion the viler he becomes, for his god is viler than himself. The more a Christian follows the Christian faith, the purer and nobler he becomes, because God is holier than he is. "Be ye holy, for I am holy."

If the religion of the Bible and the other world religions grew alike out of the same heathenism, why these different results? "Do men gather grapes of thorns or figs of thistles?" Look at this a little farther. Wherever Christianity has gone and its pre-

Courtesy of Thomas Nelson & Sons

(Left) Mummy of Rameses II, the Pharaoh of the Oppression, Museum of Cairo, Egypt
"Now there arose up a new King over Egypt, which knew not Joseph." Exodus 1: 8.
"And Pharaoh (Rameses II) said, Who is the Lord, that I should obey his voice to let Israel go?" Exodus 5: 2.

(Right) Head of the Mummy of Rameses II

cepts have been obeyed, it has lifted up the fallen, transfigured humanity, blessed childhood, ennobled womanhood, robbed death of its terror, and sent untold myriads with songs of triumph on their lips home to glory. In its wake have followed the great institutions that bless our world. If the Bible had its way, war would never have cursed our earth and wrong and sin and evil of every kind would be forever banished.

Compare this with heathen religions! Results so immeasurably different must spring from causes just as different. And they do. Christianity is from heaven and the other religions are of men. There is such a thing as comparative religions, but Christianity does not belong to these. It is unique, a religion by itself, God's special revelation for the salvation of a lost world. The contrast is as wide apart as good is from evil, or heaven is from hell. "By their fruits ye shall know them."

3. We now turn to this high-handed teaching of the critics and proceed to investigate its claims. It will be found to be absolutely false and destitute of any foundation. We shall show that the whole Pentateuch came by Moses and at the time that it pro-

fesses to have been written. We shall pursue for the whole of the Pentateuch the method we have already pursued with Deuteronomy.

For the sake of clearness let us use an illustration. Suppose it was asserted by some one that Shakespeare lived and wrote in the first part of the nineteenth century, say from 1800 to 1825 A.D. How could we prove that this is incorrect? Very easily and effectively. Extracts, references, and allusions from the writings of Shakespeare (1564–1616 A.D.) are readily found in our literature going back from the beginning of the nineteenth century to the commencement of the seventeenth century. The writings of the great English dramatist, in order to be quoted from, must have been already in existence. No proof could be more conclusive.

The same method with the same results can be applied to the Pentateuch. We find *verbatim* quotations, references, and allusions, in the Bible, to these five books all the way back to the time of Moses. The quotations could not have been taken from these Scriptures if they were not already there. Our purpose is to give now a brief summary

of this evidence. A conservative estimate will be made of the number of allusions to this Pentateuch in each book. As a rule only a single example relating to each of the five books of Moses will be given. Many other citations equally conclusive have to be omitted from lack of space.[1] The usual dates will, generally, be followed.

As we begin this study we find, at the close of the Old Testament, that the Pentateuch is called "The Book of the Law of Moses, which Jehovah had commanded to Israel"; "The Book of the Law of God"; "The Book of the Law"; or simply "The Law" (Neh. 8:1, 3, 7, 8, 18). All the allusions referring to the law in Nehemiah are found in the Pentateuch.

Turn now to Ezra, where we find passages equally explicit. Chapter 3:2, "Offer burnt offering thereon, as it is written in the Law of Moses the man of God." They set the priests . . . and Levites "as it is written in

[1] Full credit is here heartily accorded to Dr. Stanley Leathes, professor of Hebrew, King's College, London, for his scholarly book on *The Law in the Prophets;* to H. L. Hastings for his strong work, *A Study of the Pentateuch;* to Dr. John R. Sampey's valuable syllabus for Old Testament study; to the *Bible Encyclopedia Hand Book,* by Drs. Angus and Green, etc. The Hebrew Bible and Concordance at my elbow have also been indispensable and constant companions.

the book of Moses" (6:18), or, again, simply "The Law" (10:3). The quotations here also are found in the Pentateuch. Moreover, in Malachi the people are exhorted to remember the law of Moses given at Horeb (4:4); they are to seek "the law," not to "stumble in the law," etc. (2:7, 9). This gives us two things. First, the names by which the five books of Moses were then known. Second, they prove that Ezra, whatever else he did, had absolutely nothing whatever to do with the authorship of the Pentateuch. It was produced not by Ezra, or any of his time, but by Moses, the servant of God, about a thousand years before Ezra was born. We shall now proceed to show this.

We begin with the last of the prophets and will work our way upstream until we come to its source.

MALACHI TO JONAH

Post-Exilic Prophets—(Three)

1. Malachi (*cir.* 430 B.C.). Over thirty references to, or reminiscences of the Pentateuch can be pointed out in this book. For

example, "Open the windows of heaven" (Mal. 3:10) is an expression found in Gen. 7:11; They shall be "mine own possession" (Mal. 3:17) is taken verbatim from Ex. 19:5; not to offer "The lame and the sick" (Mal. 1:13) is from Lev. 22:20; "I change not" (Mal. 3:6) is based on Num. 23:19; The law commanded in Horeb (Mal. 4:4) is from Deut. 4:10.

2. Zechariah (*cir.* 520–518 B.C.) has over fifty such references to the Pentateuch. For example, "Land of Shinar" (Zech. 5:11), is first mentioned in Gen. 10:10. "Candlestick all of gold" (Zech. 4:2) is from Ex. 25:31; "Swear fasely by my name" (Zech. 5:4) is verbally from Lev. 19:12; "Formed the spirit of man" (Zech. 12:1) suggests Num. 16:22; "Apple of his eye" (Zech. 2:8) is from Deut. 32:10.

3. Haggai (*cir.* 520 B.C.). At least twelve such references. For example, "Came out of Egypt" (Hag. 2:5) suggests Ex. 29:46; "I will be glorified" (Hag. 1:8) suggests Lev. 10:3; "not touch a dead body" (Hag. 2:13) is from Num. 19:11; "with blasting and with mildew" (Hag. 2:17) is from Deut. 28:22.

Exilic Prophets—(Three)

4. Ezekiel (*cir.* 592–570 B.C.). There are over 330 such references to the Pentateuch in this book. For example, "The Garden of Eden" (Ezek. 28:13 and 31:18) refers to Gen. 2:10. Also the "Bow," *i.e.*, the Rainbow, found in Ezek. 1:28, is only here in the Old Testament and in Gen. 9:13, 16; "Sabbaths to be a sign between me and them" (Ezek. 20:12) is taken verbally from Ex. 31:13; "Statutes and ordinances" (Ezek. 20:11) is taken directly from Lev. 18:5; "a day for a year to bear iniquity" (Ezek. 4:4–6) is the same as Num. 14:34; "scattered Israel shall be gathered again" (Ezek. 11:17) is directly from Deut. 30:3. "There are not less than twenty distinct references to the law and passages from it in this chapter (Ezek. 22) of only thirty-one verses" (H. L. Hastings). Not only were all the five books of Moses well known to Ezekiel, but his writings are unusually full of reference to the Priests' Code. See especially chapters 40 to 48.

5. Daniel (*cir.* 606–536 B.C.). Over thirty such references. For example, with "God . . . revealeth secrets" (Dan. 2:28)

compare Gen. 41:16; "written in the book" (Dan. 12:1) is from Ex. 32:32; "curse of the law of Moses" (Dan. 9:11) suggests Lev. 26:14–20; "Ships of Kittim" (Dan. 11:30) is from Num. 24:24; "Held up his hand to heaven" (Dan. 12:7) is like Deut. 32:40.

6. Jeremiah (*cir.* 627–577 B.C.) has over 310 such references. For example, "Earth was waste and void" (Jer. 4:23) comes verbatim from Gen. 1:2, and the Hebrew word is only found elsewhere in Isa. 34:11; "land flowing with milk and honey" (Jer. 11:5) duplicates Ex. 3:8 and is found fifteen times in the Pentateuch; "pass through the fire unto Molech" (Jer. 32:35) is from Lev. 18:21; "Heshbon and Sihon" (Jer. 48:45) is from Num. 21:28; "the iron furnace of Egypt" (Jer. 11:4) is from Deut. 4:20. Jeremiah shows an intimate acquaintance with each one of the five books of Moses.

Pre-Exilic Prophets—(Ten)

7. Habakkuk (*cir.* 625–607 B.C.) has over twenty such references in these three chapters. For example, with "make drunken" (Hab. 2:15) compare Gen. 9:20–24; with

"the mountains afraid" (Hab. 3:10) compare Ex. 19:18; "earth filled with God's glory" (Hab. 2:14) is from Num. 14:21; "Teman and Paran" (Hab. 3:3) is from Deut. 33:2. Our prophet knew of the sun standing still and therefore of the book of Joshua. Hab. 3:11 is from Joshua 10:12, 13.

8. Zephaniah (*cir.* 630–620 B.C.). Twenty-five such references. For example, "Isles of the nations" (Zeph. 2:11) is found only in Gen. 10:5; "God will visit you" (Zeph. 2:7) suggests Ex. 3:16; "lie down and none make them afraid" (Zeph. 3:13) is from Lev. 26:5, 6; "profane the sanctuary" (Zeph. 3:4) brings up Num. 18:32; "walk like blind men" (Zeph. 1:17) is from Deut. 28: 29.

9. Nahum (*cir.* 660–620 B.C.). Eight such references. For example, "Maketh the sea dry" (Nah. 1:4) refers to the Israelites crossing the Red Sea (Ex. 14); "keep they solemn feasts and vows" (Nah. 1:15) is from Deut. 16:16 and 23:21, etc.

10. Micah (*cir.* 730–695 B.C.). Over sixty such references. For example, "the tower of Edar" (Micah 4:8) verbatim only elsewhere in Gen. 35:21; "destroy images and pillars" (Micah 5:13) is from Ex.

34:13; "devote their gain unto Jehovah" (Micah 4:13) is from Lev. 27:28; "Balak king of Moab and Balaam" (Micah 6:5) is from Num., chapters 22 to 25; Moses, Aaron and Miriam" (Micah 6:4) takes us back to Deut. 24:9, also Ex. 15:1, 20, Num. 20:1, 2, and generally to Egypt and to the wilderness.

11. Isaiah (*cir.* 740–700 B.C.). Greatest of the Hebrew prophets. There are over 500 such references to the Pentateuch in the book of this mighty man of God. "There is not a single chapter in Isaiah in which the language of the prophet may not seem to receive illustration from, or to evince some acquaintance with the language of the Pentateuch." [1]

(a) Historical References:

Creation (Isa. 45:12); Eden (51:3); Noah (54:9); Abraham and Sarah (51:2); Sodom and Gomorrah (1:9); Zoar (15:5); Jacob or Israel (48:1); Egypt (30:2); the Nile (23:3); Papyrus (18:2); pillar of cloud and fire (4:5); crossing the Red Sea (43:16); the desert and the smitten rock (48:21); the fiery serpents (30:6); Moab and the Arnon (16:2); etc. Of course the

[1] Leathes, *The Law and the Prophets*, p. 59.

five books of Moses contained the whole of the so-called Priests' Code. They belong in these books, and Isaiah shows specifically that these portions of the Pentateuch were then in existence. We therefore call attention to the—

(b) Priests' Code:

These are the ritual and sacrificial portions of the Law. In the time of Isaiah the Israelites had their new moons and Sabbaths set feasts and solemn assemblies and oblations and courts of worship (Isa. 1:12, 13). They knew of the Cherubim where God was enthroned over the Ark and Mercy Seat (Isa. 37:16), and the "girdle" (Isa. 22:21) elsewhere mentioned only eight times—*viz.*, in the Priests' Code of Exodus and Leviticus. Mention is made by Isaiah of "burnt offerings" and "meal offerings," of "frankincense" and "sacrifices" (43:23, 24). In chapter 53:10 he also shows familiarity with "Sin offerings."

(c) Joshua and Judges quoted by Isaiah:

"The Valley of Achor" (see Isa. 65:10 and Joshua 7:24). The land divided by Lot, in Isa. 34:17 (see Joshua 14:2). He also quotes Judges. "The slaughter of Midian at the Rock of Oreb" (Isa. 10:26) is from

Judges 7:25. The books of Joshua and Judges, therefore, were then in existence or Isaiah could not have made these references to them.

(d) Verbal correspondences:

Before passing on one is tempted to linger and point out a few more of the many resemblances between the language of Isaiah and that of Moses in the Pentateuch. We shall limit ourselves to ten examples.

1. "The stretched-out hand" (Isa. 5:25) used three times by him suggests "The stretched-out arm" (Ex. 6:6) and the "stretched-out hand" used seventeen times in the Pentateuch.

2. With "Neither will I tempt Jehovah" (Isa. 7:12) compare Deut. 6:16, "Ye shall not tempt Jehovah."

3. With "They shall eat and they shall not be satisfied" (Isa. 9:20) compare Lev. 26:26, "And ye shall eat and not be satisfied."

4. With "Jehovah, . . . is my strength and song; and he is become my Salvation" (Isa. 12:2) compare Ex. 15:2, "Jehovah is my strength and song, And he is to become my salvation," a verbatim quotation.

5. With "One thousand shall flee at the

threat of one" (Isa. 30:17) compare Deut. 32:30, "How should one chase a thousand, and two put ten thousand to flight?"

6. With "Thou shalt not see the fierce people, a people of a deep speech that thou canst not comprehend, of a strange tongue that thou canst not understand" (Isa. 33:19) compare Deut. 28:49, 50.

7. With "I the God of Israel will not forsake them" (Isa. 41:17) compare Deut. 31:6, "He [Jehovah thy God] will not fail thee, nor forsake thee."

8. With "Jeshurun whom I have chosen" (Isa. 44:2) compare Deut. 32:15, "But Jeshurun waxed fat, and kicked." This name is found only in Deuteronomy and Isaiah.

9. With "And I will make thee to ride upon the high places of the earth" (Isa. 58:14) compare Deut. 32:13, "He made him ride on the high places of the earth."

10. With "Behold, Jehovah's hand is not shortened" (Isa. 59:1) compare Num. 11:23, "Is Jehovah's hand waxed short?"

These are only specimens. Isaiah had a marvelous and intimate acquaintance with every single book of Moses. He had steeped his soul in these writings and his

whole mind was saturated with them. It was about 444 B.C. that Ezra read the Book of the Law as told in Neh. 8 to 10. We are now (*cir.* 740 to 700 B.C.) nearly three hundred years back up the stream of history nearer to Moses, and we find every book of the Pentateuch present and saying, "Do thyself no harm, for we are all here," Priests' Code and all.

12. Amos (*cir.* 760 B.C.) contains over eighty such references to the Pentateuch (Bloore makes the number nearly one hundred). For example: "As when God overthrew Sodom and Gomorrah" (Amos 4:11) is taken from Gen. 19:24, 25; send a "pestilence after the manner of Egypt" (Amos 4:10) is taken from Ex. chapters 7–9; burnt, meal, and peace offerings (Amos 5:22) are taken from the Priests' Code in Leviticus first three chapters. Also sacrifices with leaven (Amos 4:5) are taken from Lev. 7:13 (leaven is mentioned fifteen times in the Pentateuch and elsewhere only here); the Nazirites (Amos 2:12) are taken from Num. 6:1–8; and "smite with blasting and mildew" (Amos 4:9) is taken from Deut. 28:22.

13. Hosea (*cir.* 785–740 B.C.) has over

120 such references to the Pentateuch. For example, Admah and Zeboim (Hos. 11:8), from Gen. 10:19, apart from Genesis and Deuteronomy, is found only here; "Jehovah his memorial name" (Hos. 12:5) is from Ex. 3:15; "dwell in booths" (Hos. 12:9) is from Lev. 23:42, 43; Baal-Peor (Hos. 9:10) is from Num. 25:3; Israelites to be wanderers among the nations (Hos. 9:17) is from Deut. 28:64, 65. In Hosea we have the famous passage, already referred to, "I wrote for him the ten thousand things of my law" (8:12). This passage teaches us that the Law of Moses was not only well known at this time, but that it existed in written form and its precepts are spoken of as "the ten thousand things," a statement which could only be used if the whole Pentateuch was included.

There are also other interesting things in Hosea. There are (1) three quotations or suggestions from I Samuel—*viz.*, "I desire kindness and not sacrifice" (Hos. 6:6) from I Sam. 15:22; "given thee a King in mine anger" (Hos. 13:11), derived from I Sam. 8:7 and 15:23; and "The glory . . . is departed" (Hos. 10:5), a reference to I Sam. 4:21, 22. There are two such quotations

from Judges—*viz.*, Baalim (plural form) in Hos. 2:13, first used in Judges 2:11; "and corrupted as in the days of Gibeah" (Hos. 9:9 and 10:9) from Judges, chapters 19 and 20. There are several such quotations from Joshua. We note only one—*viz.*, "the valley of Achor for a door of hope" (Hos. 2:15) refers directly to Joshua 7:26. These citations are important as showing that the books of I Samuel, Joshua, and Judges were already in existence. Otherwise the prophets could not have quoted from them.

14. Obadiah (early date *cir.* 845 B.C.). This shortest book in the Old Testament, consisting of only twenty-one verses, has a number of direct references to the Pentateuch. For example, "Violence against Jacob," verse 10, suggests Gen. 27:41; "Grape gatherers leave some gleaning grapes," verse 5, is from Deut. 24:21; "possess their possessions," verse 17, suggests Num. 24:18, 19.

15. Joel (early date *cir.* eighth century B.C.) has about forty references. For example, "the garden of Eden" (Joel 2:3) is from Gen. 2:8; "sanctify the assembly" (Joel 2:16) is from Ex. 19:10; "eat in plenty and be satisfied" (Joel 2:26) may be com-

pared with Lev. 26:5; "sound an alarm" (Joel 2:1) is from Num. 10:9 and "rain in due season" (Joel 2:23) is from Deut. 11:14.

16. Jonah (*cir.* ninth century B.C.). Ten references. For example, "The God of heaven who hath made the sea and the dry land" (Jonah 1:9) is derived from Gen. 1:1, 9, 10; "God gracious and merciful" (Jonah 4:2) is from Ex. 34:6; "innocent blood" (Jonah 1:14) suggests Deut. 21:8, 9; and "not discern their right hand from their left" (Jonah 4:11) may be compared with Deut. 1:39.

We are now in a position to gather up some important facts and draw certain definite conclusions. In the books of the sixteen prophets that have been reviewed we have found over sixteen hundred references to the Pentateuch, and there are many more than these. There are direct quotations, verbal allusions, historic facts, religious observances, priestly sacrifices and offerings with every form of implication. Each one of these sixteen prophets refers to the writings of Moses. Some of them are packed and saturated with the teachings of the great Hebrew lawgiver. Indeed, take away the background of the Pentateuch and the teachings of some of

these prophets would become largely meaningless. Nothing can be more certain than that the five opening books of the Bible were in full existence from the beginning of these prophetical books. This carries us from the fifth back into the ninth century B.C. Can we go farther back? We certainly can.

PSALMS TO JOSHUA

17. The Psalms.

These sacred lyrics were the glorious hymn-book of God's ancient people. They consist of five books. Speaking in general terms, in the five books of Moses God is speaking to man, and in the five books of the Psalms man is speaking to God. These psalms were written by different authors and at different times, but the bulk of them belong to the time of David. The name of the "Sweet Psalmist of Israel" is prefixed in Hebrew to seventy-three of the psalms, while the Septuagint adds twelve more. Christ, the apostles, and the Acts credit David with the following psalms: 2, 16, 32, 69, and 110. In his dying charge to Solomon, David said, "I am going the way of all the earth," and then turning to his son he

enjoined on him "to keep his [God's] statutes, and his commandments, and his ordinances, and his testimonies, according to that which is written in the law of Moses" (I Kings 2:3).

Dr. Howard Osgood enumerates 214 direct quotations from the Pentateuch in the Psalter.[1] Of these, 52 are from Genesis, 106 from Exodus, 2 from Leviticus, 40 from Numbers, and 14 from Deuteronomy. At the very opening of the Psalter the words break forth in holy song, "His delight is in the law of Jehovah; And in his law doth he meditate day and night" (1:2). In Ps. 78, 105, and 106 we have marvelous summaries of Israel's early history, beginning with Egypt, then the plagues, the crossing of the Red Sea, the pillar of cloud and fire, the smitten rock, the manna, the golden calf, the wilderness, quails, rebellion and punishment, the conquest of Canaan, and the tabernacle at Shiloh. These Psalms display a most intimate acquaintance with the books of Exodus, Numbers, and Joshua.

In Ps. 19:1 the "firmament" is mentioned, Psalm 33:6, 7, speaks of creation and the gathering of the waters referring to Gen.

[1] See *Topics from the Psalms*, p. 29 ff.

1:1 and 1:6–8. Ps. 110:4 mentions "Melchizadek," showing that the book of Genesis was well known (see Gen. 14:17–24). In Ps. 40:6 and 66:13, 15, we meet with burnt offerings, sin offerings, incense, the offering of bullocks and goats and rams, all based on the book of Leviticus or the "Priests' Code." Ps. 106:34, 37, is based upon Deut. 7:2 and 12:31 while there are many other references.

All the five books of Moses were thoroughly known when these praises to God were written. Not only so, but there was also the richest appreciation of their priceless value. The psalms are colored with the imagery of the Law of Moses. Take for example the 119th psalm. Of 176 verses in this song, "the law" or some equivalent name is mentioned in every verse except one. The whole purpose of this sacred lyric is to set forth the blessedness of obedience to these sacred precepts.

We now come to the historical books. In the nature of things the number of quotations from the Pentateuch will be fewer here. The Jewish worship had already been established and customary things are not, as a rule, mentioned in histories. It was a time of great military and political unrest and

change, and naturally these would appear in the foreground. Yet it is surprising how completely the outlines of the Mosaic worship rise before us as we pass through these books.

18. I Samuel.

We have the Tabernacle, or tent of meeting (2:22), which is so fully described in the book of Exodus. It was now located at Shiloh (1:3, and Joshua 18:1). We meet with the ark of God (3:3) or the ark of the covenant of Jehovah (4:3) described in Ex. 25:10–22. The lamp of God (3:3) is found in Ex. 27:20, 21. The shewbread (21:6) is from Ex. 25:30. We meet with the acting high priest (1:9) and priests (1:3) also Levites (6:15). They went up "from year to year to worship and to sacrifice" (1:3) (see Ex. 23:14–17); kept the "new moon feasts" (20:5)—see Num. 28:11; had burnt and peace offerings (10:8); observed the Nazirite vow (1:11, from Num. 6); and mention is made of the hardening of the heart of Pharaoh (6:6, taken from Ex. 8:15, etc.). There is also a direct reference to Deut. 32:31 found in 2:2, "Neither is there any rock like our God." How completely

we find in Samuel the observance of the worship set up by Moses at Sinai!

19. Ruth.

Even this brief matchless story cannot pass without reference to the Pentateuch. We have the peculiar bargaining regarding marriage where a "man drew off his shoe, and gave it to his neighbor," 4:7, 8. The law for this is found in Deut. 25:9. There are also other references—*e.g.*, 4:18 from Gen. 38:29.

20. Judges.

These were dark and troublous times. "In those days there was no king in Israel; every man did that which was right in his own eyes." We have seven relapses, seven oppressions, seven repentances, seven deliverances, and seven restorations in this book. Yet nowhere is the prior existence of the Pentateuch more fully recognized. Why did they relapse? Because they would not "harken unto the commandments of Jehovah, which he commanded their fathers by Moses" (3:4, 7). The commandments of Moses are found in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

They must have been already in existence or they could not be broken. But to be more

specific, "I made you to go up out of Egypt, and have brought you unto the land which I sware unto your father" (2:1). See also 6:8–10. The journey from Egypt to Sinai (5:5), through the wilderness to Kadesh, past Moab, the Red Sea, the Arnon, even to the Jabbok and the Jordan, is detailed (11:15–22). "I will never break my covenant with you" (2:1) is taken from Gen. 17:7; also the fact that Luz was the ancient name of Bethel (1:23) comes from Gen. 28:19; and they were told in Judges to "make no covenant with the inhabitants of the land" (2:2). This law comes from Ex. 23:31, 32. "The House of God . . . in Shiloh" (18:31), and the burnt offering, the meal offering (13:16, 19), and the peace offerings and the altar (21:4), all point to the Tabernacle in the wilderness and the book of Leviticus. The Nazirite vow (13:7) comes from the law in Num. 6:1–6 and the law prohibiting intermarriages with the Canaanites (3:6) is found in Deut. 7:3. See also Ex. 34:14–17.

21. Joshua.

This book brings us right up to the Pentateuch. Joshua was born a slave in Egypt, won his first military victory against the

Amalekites at Rephidim (Ex. 17:8–15), and was one of the spies who brought back a good report (Num. 14:6–9). For forty years he was the close associate of Moses, and when the great lawgiver died his mantle and his blessing rested on our hero. Joshua conquered Canaan, settled the tribes, and passed away universally beloved and honored.

In this book we have God's assurance that as he had been with Moses so he would be with Joshua (1:15, etc.), that he would give to Israel the territory that he promised to Moses (1:3, 4); but Joshua was "to observe to do according to all the law, which Moses my servant commanded thee" (1:7). We have "the Priests and Levites" (3:3); the "Ark of the Covenant" (chapters 3 and 6), the Tabernacle, or tent of meeting, first at Gilgal (5:10) and then at Shiloh (18:1). The rite of circumcision observed at Gilgal (5:2–9) is based on the Law of Genesis 17:9–14. The Passover (5:10, 11) is taken from Ex., chapter 12. For the sacrifices, burnt and peace offerings, see Lev., chapters 1–7. For the cities of Refuge (Joshua, chapter 20) see also Num. 35:6–24. The reading of the law at Ebal and Gerizim (8:30–35) was based on the command of

God to Moses in Deut. 27:11–26. So that we have each book of the Pentateuch in the background of the book of Joshua.

We have now completed this fascinating and important study. On all hands, by friends and foes alike, it is agreed that we have the full completed Pentateuch at the time of Ezra. We therefore made this our starting point, even coming down to Malachi. And from this point on we have traced the Pentateuch back throughout this thousand years of history until we came to the time when it was written by Moses. In doing this we examined the sixteen books of the prophets, the book of Psalms, and four of the historical books, making twenty-one books in all. Every one of these books quotes from the Pentateuch.

The shorter books do this, of course, more briefly, but the longer books with an astonishing fullness. They quote also from each of the five books—*viz.*, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. And they do this right along and in multitudes of passages. But these prophets and psalmists and historians could not quote if there was nothing to quote from. If the Pentateuch

was not there already, these references could not be made.

Can we find anywhere in all literature another example of such an overwhelming and unanswerable proof? These priceless writings in the first books of the Bible came from Israel's greatest leader and lawgiver and deliverer, Moses, the prophet of God and the type of the coming Christ (Deut. 18:15). This fact is clearly established.

We have now shown (1) that instead of appearing about the time of Josiah, Deuteronomy was written by Moses. The commandments regarding Ebal and Gerizim in Deuteronomy must have preceded the fulfillment of them which took place early in the book of Joshua.

(2) We have shown that Deuteronomy itself is supplementary. It presupposes and is based upon the other books of the Pentateuch. Therefore the other books of Moses must have come before Deuteronomy.

(3) We have shown that direct citations and allusions from the Pentateuch itself abundantly prove its early origin. These abounding citations cover the whole period of Old Testament Jewish history, from Mal-

achi to Moses. This is conclusive. There remains another "unanswerable proof."

(4) Jesus Christ taught that the Law (the five books) was given by Moses and that it was the inspired word of God. "Did not Moses give you the law?" (John 7:19). "Moses . . . wrote of me" (John 5:46). "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:18). Again, "But it is easier for heaven and earth to pass away, than for one tittle of the law to fall" (Luke 16:17). These are the solemn impressive words of the Master. They leave nothing more to be said. From this there is no appeal. "The foundation of God standeth sure."

CHAPTER V

The Critics and Our Knowledge of God

THE critics would have us believe that a knowledge of God did not come until late in human history as man gradually developed. Genesis and all the rest of the Pentateuch are full of references to God. Therefore these books could not be written till after this late date. This is the new teaching.

The advance which has been made in material knowledge, in research, in invention, and in exploration, within recent years, has exceeded our wildest dreams. And this has confused and upset the thinking of some people. It has caused them to forget that while there may be progress in some directions there may be deterioration in others. We may be gaining the world while we are losing our souls. The World War was an appalling disclosure.

Side by side with all our culture there is a startling increase in immorality and crime. The position of the critics is that man did not know God at first, but gradually rose till he reached this knowledge. Auguste Comte's famous trilogy was: (1) Fetishism, or man

began by attaching magical power to some material objects. Then (2) Polytheism, or he gradually rose to a belief in many gods. Then (3), at last, he rose to belief in one Supreme Being. This knowledge of one Supreme Being, the critics tell us, was "utterly unknown until long after the days of Moses." Kuenen with some vacillation puts it as late as the eighth century B.C. Others put it later still. Now, if this is admitted, the rest comes easily.

As Genesis and all the rest of the Pentateuch constantly refer to God, these books could not be written until after this late date.

Reply: (1) These objections are myths. They are without the slightest foundation. They are confuted and routed by every fact in human history. The tendency of the race religiously is not upward, but downward, not from fetishism, to many gods and then to one Supreme God. It is the other way. Left to himself, man drifts farther and farther away from God. He sinks to lower and yet lower levels. His night grows darker and darker. Apart from Christianity, religiously it is not the *ascent*, but the *descent* of man. Principal Fairburn of Oxford lays down the general proposition in regard to historical religions,

"That the younger the polytheism, the purer its gods." This can easily be substantiated.

(2) Take Egypt. Dr. Budge, keeper of the Egyptian and Assyrian antiquities in the British Museum, tells us that as late as during the Fourth Dynasty the number of gods worshiped in all Egypt was about two hundred. In the Nineteenth Dynasty, Thebes alone had about twelve hundred, and there were hundreds of other local gods in other religious centers. He adds, "The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion, that which was known to the Greek or Latin writers, heathen or Christian, was by far the grossest and most corrupt" (Renoff, "Hibbard Lectures," p. 91).

(3) Take India. The earliest form of Hindu worship was comparatively pure. The Rig-Veda contains the most ancient hymns of India and is supposed to come from about two thousand years before Christ. It has only thirty-three gods, and these were personifications of the forces of nature. These poems have no references in them to idol worship, to caste, to the suttee, to an enforced widowhood, or to other abuses. Now, however, India swarms with innu-

merable gods. There are probably more idols than people. Some of these idols are so vile that they cannot be described. Lust is sculptured upon their temple walls and worshiped as a deity. Many similar illustrations could be furnished showing the downward tendency of the race morally and spiritually when left to itself.

(4) Let us now take a farther step. Belief in a Supreme Being is innate to man. It is an instinct of the human soul, and, therefore, man at the first began with a knowledge of God. We have a God-consciousness just as truly as we have self-consciousness. By this we mean that just as truly as we believe in our own existence we are also so made that we must believe in a great First Cause or do violence to our nature.

People may profess to be atheistic for a time, but the pendulum is sure to swing back. It was Robespierre who said, "If God did not exist it would be necessary to invent Him." This remark was made when the atheistic leaders of the French Revolution failed so completely in their effort to found a state without religion. The atheistic leaders in Russia will soon make the same discovery. No matter how many idols a religion may

have in the foreground, there is always in the background a belief in one Being who is supreme. The belief may be vague and shadowy, but it is always there, nevertheless.

(a) It was so in Babylon. "There were many, nay, numberless gods, but they were only revelation forms of the one Great Divine Might" (Orr, *Problems*, p. 409).

(b) It was so in Egypt. "It is more than five thousand years since, in the valley of the Nile, the hymns began to the unity of God and the immortality of the soul, and we find that Egypt in the last ages arrived at the most unbridled polytheism" (M. Emanuel de Rougé).

(c) It was so in Arabia. Dr. Hommel, discussing the remote religious history of Arabia, tells us "that back of all, the early Arabs entertained a lofty conception of the Deity." He calls them "persistent monotheists."

(d) It was so in China. "Five thousand years ago the Chinese were monotheists—not henotheists (*i.e.*, a god for one region or race or tribe), but monotheists" (Professor Legge, Oxford).

(e) It was so in India, to which we again refer. In the 129th hymn of the tenth book

of the Rig-Veda there is a sublime passage on the unity of God. Back of all created things, "only the EXISTENT ONE breathed calmly self-contained, naught else but he was there." "Only one lay shrouded in nothingness" (Stanzas 2, 3).

(f) It was so in Greece. "The Orphic hymns, long before the advent of the popular divinities, celebrated the Pantheos, the Universal God" (Dr. R. A. Ellinwood, *Oriental Religions and Christianity*, p. 228; Ely Foundation, before the University of the City of New York).

(5) It is true yet. Not only do we find belief in the existence of one Supreme Being in the earliest records of the past, but this belief exists still among the non-Christian convictions of the world.

(a) Take Africa, generally. "There is no need of telling even the most degraded of these people of the existence of God or of the future state, the fact being universally admitted" (*David Livingstone, The Making of Religion*, by Andrew Lang, p. 184).

(b) Take Central Africa. "Idolatry was a departure from pure monotheism. Men who would not see became blind. Fetishism is a degradation from a purer faith of which

it contains traces, a far-off glimpse of a supreme Creator, a vague idea of accountability to Him, a dim reminiscence of atonement by sacrifice, a misty tradition of past happenings in the cradle of the race" (W. Hoste, "Victoria Institute," London, April 4, 1921).

(c) Take the American Indians. Back of their totem poles and their superstitions the American Indians have their Great Spirit.

(d) Take the aborigines of Australia. They were probably the lowest down of any of the races extant. Our earliest account of them is from Dampier, who visited the country in 1688. He described the natives as "the miserablest people in the world." They had no houses, sheep, poultry, etc. They slept in the open air. Their only dwelling-place was a fire with a few boughs before it. "Yet even these people believed in a Supreme Being whose abode is in the heavens, who observes and rewards conduct and whose lessons soften the heart" (Andrew Lang, *The Making of Religion*, pp. 189, 194). Two conclusions emerge from this study.

1. The evolutionary theory that man gradually rose through various stages of development and civilization until at last he grasped the idea of one Supreme Being breaks

down in every direction. It is just the reverse of the truth. Belief in God is a native conviction of the human soul. It comes first. For this reason the Bible never undertakes to prove the divine existence. It assumes it as an inherent universal belief. It is found in the highest forms of civilization and in the lowest grades of savagery. Sometimes rude but always recognizable. It has always been there since man became man. He who rejects belief in God stultifies his own soul and commits moral and spiritual suicide. Atheism is a diseased mental and moral condition. It is only the fool who keeps saying in his heart, "No God" (Psalm 53:1).

2. The unanswerable conclusion is that the human race began in a state of purity, or, as the ancient preacher puts it, "God made man upright; but they have sought out many inventions" (Eccles. 7:29). The farther back we go up the stream of human history the purer the worship becomes. This impressive fact points irresistibly to one inevitable conclusion—*viz.*, a primeval home of innocency. Left to themselves, the farther down we come in human history the darker the picture. This could not be otherwise. The gods of the heathen are viler than their

worshipers. The more devout the people are the more they are dragged down as by iron chains toward a level with their impure idols. This is the tragedy of paganism, and this the pitifulness of its appeal. To put it in the words of another, "Myth, legend, fetishism, and animism, which have been rashly regarded as the early soil of revelation, turn out to be early stages of disease and degeneracy." They did not exist at first. Man came forth pure from the hands of his Creator. But after man left God, decay followed. A good illustration of what we mean lies ready at hand. Christianity was at first a pure and spiritual worship. But as time went on a decadence set in and this continued until the Dark Ages. We meet with Madonnas and patron saints, with icons and images, with holy wells and shrines, with places supposed to be vested with magic and supernatural power, with miracle-working bones, etc. Indeed, were it not for the great spiritual upheaval of the Reformation in the sixteenth century it is difficult to determine, had things kept on, how much idolatry we might have in Christendom by this time. Even yet in certain quarters we have considerable of it still. So it was also in the early history of

humanity. Man started aright, but sin set in and darkness and death followed. Now compare the opening of Genesis with the opening of the Epistle to the Romans.

(a) In Genesis we read, "In the beginning God." In Romans, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse" (Rom. 1:20). Here we begin with God.

(b) In Genesis man sinned. The light faded from the skies, shedding its twilight far down the history of the nations. Vanishing memories of departed greatness are found in the early traditions of the world. In Romans man cast off God and was, therefore, himself cast off (1:23–28). Here we have the Fall.

(c) In Genesis degeneration followed and wickedness spread all over the world. In Romans mankind sank into indescribable depths of vileness (Rom. 1:21–32). "Sunset and evening star and after that the dark." Here we have the consequence of sin.

(d) In Genesis deliverance. The seed of the woman shall bruise the serpent's head

From The Illustrated Bible Treasury
Courtesy Thomas Nelson & Sons

SHISHAK (PHARAOH OF EGYPT WHO PLUNDERED JERUSALEM) WITH HIS JEWISH CAPTIVES. THIS SCENE IS SCULPTURED ON THE SOUTHERN WALL OF THE TEMPLE OF AMON AT KARNAK, EGYPT

"And it came to pass in the fifth year of King Rehoboam that Shishak King of Egypt came up against Jerusalem; and he took away the treasures of the house of Jehovah, and the treasures of the King's house," etc. I Kings 14: 25, 26.

(3:15). In Romans justification. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ" (5:1). Here we have redemption.

These parallel descriptions are an exact summary of the history of our world. Left to himself in matters of religion, man's history is downward. All the records of the past, secular and sacred alike, corroborate this statement. The contrary claim is a delusion. There is no spiritual evolution of man upward until after he comes back to God and is regenerated and made a new creature in Christ Jesus. The last vestige of a foundation beneath the feet of the critics crumbles away. The only hope of a perishing world is in the Cross of our Lord Jesus Christ. One arm of this grand old Cross reaches back to the gates of Eden and the other reaches down to the end of time. "By this sign we conquer."

Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
When looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"

"Just one," said he; then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought the anvil of God's word.
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

CHAPTER VI

The Myth of Theodore Roosevelt

THIS may seem a strange title for a subject of this kind, but the reader will understand before he gets through.

In our studies thus far we have sought in a brief way to prepare the background for bringing before our readers the discussion of what is meant by Modernism. This will occupy our attention in our following studies. Before dealing with the subject of Modernism, however, it may be profitable to pause here for a little and call attention to two things:

1. See what could be the results of this kind of criticism if applied in other directions.

2. Show that the tide has turned by calling attention to the established reliability of the Bible as we have it.

1. What, then, would be the results of this kind of criticism if applied to other subjects than the Bible? It is this that led to the heading of this chapter. The higher or destructive criticism of the Bible was started by

infidels. The theory had its special development in Germany.

Before the World War it was considered by certain students that the proper thing to do in order to complete their education was to go over and spend some time in German universities. The religious books from some of these professors and the returning students tainted by these false teachings imported their teachings into America, so that we have in this country the backwash of exploded rationalism. The critics are the victims of an impossible theory. But to maintain it they have been prepared to tear the Bible into tatters and then splice these up again to suit their own notions. The theory must stand at all costs; let the facts take care of themselves. This has been a piece of sacrilege.

If applied to any department of knowledge it would result in chaos. We have an excellent illustration of this. Bishop John L. Nuelsen of the Methodist Church took the principles of these critics and applied them to Theodore Roosevelt, then President, and proved by "the assured results of Modern Scholarship" and "the Scientific Method" of the critics that Theodore Roosevelt was a myth and that no such person had ever ex-

isted. It reminds one of Archbishop Whately's essay by which he showed, according to the principles of David Hume and the infidels of his time, that no such person as Napoleon Bonaparte ever lived. Nuelsen tells us that he has followed strictly the method of the critics. It is one of the richest things known to the writer, and sets forth the absurdities of the position of these assailants of the Word of God in their true character. It is lengthy but to the point, and our readers will enjoy it.

"Suppose," says Bishop Nuelsen, "Lord Macaulay's famous New Zealander, whom he pictures as standing upon a broken arch of London Bridge, in the midst of a vast solitude, to sketch the ruins of St. Paul's, should come over to America and dig in the sandhills covering the Congressional Library in Washington. He finds a great pile of literature which originated in the first few years of the twentieth century. In the very learned book which our New Zealand scholar publishes he refers to the fact that at the beginning of the twentieth century the head of the great American nation was supposed to be a strong and influential man by the name of Theodore Roosevelt. His name has gone

down in history, but our scholar proves that Theodore Roosevelt was no historical person at all. He never lived; he is merely the personification of tendencies and mythological traits then dominant in the American nation.

"For instance, this legendary hero is commonly pictured with a big stick. Now, this is plainly a mythological trait, borrowed from the Greeks and Romans, and represents really the thunderbolt of Jupiter. He is pictured as wearing a broad-brimmed hat and large eye-glasses. This mythological feature is borrowed from old Norse mythology, and represents Woden endeavoring to pierce through the heavy clouds of fog covering his head. A great many pictures show the legendary hero smiling and displaying his teeth. This is a very interesting feature, showing the strong African influences in American civilization. Many contradictory legends are told about this man. He was a great hunter; he was a Rough Rider; but he was also a scholar and author of a number of learned books. He lived in the mountains, on the prairie, and in a large city. He was a leader in war, but also a peacemaker. It is said that he was appealed to by antagonizing factions, even by warring nations, to arbi-

trate. It is self-evident that we have here simply the personification of prominent character traits of the American people at various stages of their historical development. They loved to hunt, to ride, to war; reaching a higher stage of civilization, they turned to study, writing books, making peace; and all these contradictory traits were, in course of time, used to draw the picture of this legendary national hero. Some mythological features have not yet been fully cleared up; for instance, that he is often represented in the shape of a bear or accompanied by bears. For a while these 'Teddy bears' were in nearly every house, and it seems as if they even were worshiped, at least by the children. There is no doubt that some remote astral conception lies at the root of this rather puzzling feature.

"But two reasons are conclusive to establish the legendary thesis: (1) The American nation, at the beginning of the twentieth century, had hardly emerged from the crudity of fetishism and witchcraft. Many traces of fortune-telling, charming, sorcery, and other forms of superstition can be found by studying the daily papers. Even this hero, Roosevelt, was given to some such superstí-

tion. Whenever he desired to bring anyone under his spell and charm him, he took him by the hand and pronounced a certain magical word. As far as I can discover it spells something like 'dee-lighted.' (2) The other conclusive proof is the name. Theodore is taken from the language of a people representing the southern part of Europe and means 'gift of God'! Roosevelt is taken from the language of a people representing the northern part of Europe and means 'Field of Roses.' The idea is evident: This hero personifies the union of the two European races which laid the foundations of early American civilization—the Romanic and the Teutonic races; and the Americans imagined that a man who united in himself all those wonderful traits of character must necessarily be a miraculous 'Gift of God,' and furthermore they thought that if a man personifying their ideals really had full sway, their country would be changed to a 'Field of Roses.'

"This explanation is strictly scientific. No doubt a good many machine politicians and heads of trusts would be delighted to awake some morning and find out that Theodore Roosevelt is nothing but a mythological fig-

ure. But, thank God, he is a living fact and tremendous power in the life of our nation. And so is Jesus Christ."

This is a case of *reductio ad absurdum* with a vengeance. And yet this is the kind of reasoning professors and their imitators have applied to the Word of God. Need we be surprised that a theory that could make a myth out of a President of the United States should be peremptorily rejected by honest and intelligent people when its absurdities are applied to the Word of God? Were it not that the facts are before us, this procedure would be incredible. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psalm 2:4, A.V.).

2. The tide has turned. In the realm of scholarship the battle against Higher Criticism has been fought and won. The haughty boast of "Scientific Methods" and "assured results" no more occasions any alarm. Indeed, these expressions have become a joke. An abler scholarship has pricked the bubble. Objection after objection has been met and triumphantly answered. The records of ancient contemporary nations have been deciphered. The spade has been busy. Archæology has spoken. The stones have cried

out. Manuscripts have been discovered, compared, studied, and translated. The results are a vast and constantly increasing mass of evidence in corroboration of the Word of God. The enemy has been put on the defensive and is forced to retreat. More fully than ever the Bible is shown to be all that it claims to be.

Even in Germany the tide is turning. The eminent veteran scholar of Bonn University and professor of Semitic languages, Dr. König, has shown, as has been pointed out in his elaborate commentary on Genesis, published in 1919 (*i.e.*, since the war), that the German criticism "has been forced to retreat very far indeed, behind what may be described as the Wellhausen and Driver lines."

Similarly, under the strong leadership of M. Naville of Geneva, the eminent Egyptian scholar, there has been growing up in both Switzerland and France an influential body of historical students who are offering decided opposition to these false teachings.

In Great Britain such fine scholars as Sayce, Flinders Petrie, Lias, Gladstone, Robertson, Orr, and many others never ceased to protest against this destructive school. W. St. Clair Tisdall, in an article on "The Con-

tinental Criticism of the Higher Critics," has recently shown how the tide is turning both in Germany and in Holland, and "blames the English textbooks and magazines for concealing the fact." [1]

One can sympathize with the indignant protest of Dean Wace of Canterbury when in italics he said, lately, "*It is less than honest for persons in authority, professors, and deans and even bishops, to be treating the result of the German criticism of the Pentateuch as presented, for instance, by the late Dr. Driver as having been definitely established.*" [2] And these dishonest teachings have been maintained notwithstanding the earnest opposition of scholars of the highest grade on the continent of Europe, in Great Britain, and in America. Among scholars in America, let me quote two. They are men who in their respective departments stand in the very forefront of the world's scholarship.

In regard to the Old Testament, we have the testimony of Robert Dick Wilson, Ph.D., D.D., professor of Semitic Philology in Princeton Theological Seminary. One reads with amazement the extent of his scholarly

[1] T. J. Smith, Professor of Hebrew and Old Testament Studies, University of Melbourne (1915).

[2] *The Bible Union of China*, January, 1924.

attainments. Thoroughly familiar as he is, of course, with the originals of the Old Testament, he has also mastered the inscriptions and languages of the nations that surrounded the Israelites. He is said to have a knowledge of forty-five different languages and dialects. He has given his whole great busy life to this study. Here, then, is a man who has a right to speak with authority, and when he speaks the world has a right to listen. This is what he says: "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original texts have stood the test" (*Is the Higher Criticism Scholarly?* p. 10).

Again Dr. Wilson adds in his recent masterly book, *A Scientific Investigation of the Old Testament* (1926), "The evidence in our possession has convinced me that at 'sundry times and in divers manners God spake unto our fathers through the prophets,' that the Old Testament in Hebrew 'being immediately inspired by God,' has 'by His singular care and providence been kept pure in all ages' " (p. 12). Dr. Wilson sums up the re-

sults of his investigations as follows: "In conclusion, we claim that the assaults upon the integrity and trustworthiness of the Old Testament along the line of language have utterly failed" (p. 163).

Now let us turn to the New Testament.

There are extant over 4,000 copies of the original of the New Testament, either in whole or in part. Notwithstanding every care, errors of translators and copyists were sure in some limited measure to creep in. Can we rely on our New Testaments, therefore, and know that we have here the very Word of God? Let us find out what Philip Schaff had to say on this matter. He was chairman of the American Revision Committee of the Scriptures and one of the world's greatest Biblical scholars and authorities. Speaking of the variations in the text, he says, "Not more than fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching" (*Companion of the Greek Testament and English Version*, p. 179).

We close this chapter with the following

statement by Dr. Hort, of the Westcott and Hort Greek New Testament, on the question of the original text of the New Testament as we now have it. Dr. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, says of Dr. Hort, "He has never been equaled in his mastery of this subject." Now here is what Dr. Hort says: "So that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation and can hardly form more than a thousandth part of the entire text." [1] The substantial variations do not constitute "a thousandth part" of the whole text of the New Testament, not more than "fifty" important variations in all the book, and all these abundantly covered by other Scriptures; not one "article of faith," even, not one small precept of duty, "is affected in the very slightest degree." Do we realize how close up we are to the inspired writers of the New Testament? We can almost hear the beating of their hearts and the movement of their pens. With what reverent awe should we take these sacred oracles in our hands! Here we have God's special

[1] See "Introduction to the Greek New Testament," by Westcott and Hort, p. 2.

message to a sinful world, "Men spake from God, being moved by the Holy Spirit" (II Peter 1:21). Equally clear and authoritative is the Master's testimony regarding the New Testament. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you" (John 14:26). This leaves us in no uncertainty. The Bible throbs and beats and pulsates with the presence of God. "A glory gilds the sacred page, majestic as the sun."

PART II

MODERNISM

CHAPTER I

Modernism—What Is It?

MODERNISM is the natural and inevitable outcome of the teaching of the higher or destructive criticism. Here we are left in no uncertainty. The statements of the followers of this theory are clear and unequivocal.

What, then, is modernism? To answer this in a single word, it is the natural put in place of the supernatural.

To state it more in detail:

(1) The Bible claims to be a supernatural book. This the Modernist denies. It is just like any other book.

(2) Christianity claims to be a special revelation from God. This the Modernist denies. Christianity is only one of the great family of religions.

(3) The Bible declares that God created man in his own image. This the Modernist denies. He claims that man came up from the brutes.

(4) The Bible teaches that man is a fallen creature. The Modernist denies the fall and

claims that man left to himself has been steadily rising both morally and spiritually.

(5) The Bible teaches that the prophets foretold future events. This the Modernist denies. They knew nothing of the future.

(6) Christianity is shown to be from God by the signs and miracles that the Bible contains. This the Modernist denies. He would have us believe that these miracles are only myths, legends, and allegories.

(7) The Bible teaches the inexpressibly pure and beautiful story of the virgin birth. This the Modernist denies and makes it a degraded myth.

(8) The Bible teaches the Deity of our Lord. This the Modernist denies and claims that Jesus Christ was only a man.

(9) The Bible teaches the vicarious atonement of Christ. This the Modernist denies and declares there was nothing substitutionary in the death of our Lord.

(10) The Bible teaches the new birth. The Modernist denies that there is any such thing.

(11) The Bible teaches the personal return of our Lord. This the Modernist rejects.

(12) To the believer, Jesus Christ is "My

Lord and my God," "The fulness of Him that filleth all in all." The Modernist fills the world with the despairing cry, "They have taken away my Lord and I know not where they have laid him."

Out of the abundant literature in confirmation of the foregoing statements, a few extracts may be made. They are all taken from authoritative sources. In 1916 the University of Chicago Press published a bulky volume of 751 pages, entitled, *A Guide to the Study of the Christian Religion*, edited by Dr. Gerald Birney Smith, Professor of Christian Theology in that university. It contains twelve essays, nine of which were written by professors of that institution, all of them representing deliberate conclusions. These essays are a manifesto or declaration of the teachings of Modernism.

1. What is said of the Old Testament?

"It was discovered that the sacred books of the Hebrews had grown up as the sacred books of all other religious peoples had, and were a record and reflection of their civilization and religious evolution. In other words, the Bible itself was discovered to be a natural instead of a supernatural book, and to reflect the scientific knowledge of ancient peoples

rather than to anticipate that of the modern world." (See Errett Gates, Disciples Divinity House, Chicago *Guide*, etc., p. 448.)

2. What, then, is needed?

"We cannot shirk the task of making a religion for ourselves. Ready-made religion, from whatever age it may come to us, will not fit our spiritual needs, however well it may have fitted the age in which it originated. The twentieth-century world needs a twentieth-century religion, and it is part of its task to make that religion for itself." (See J. M. Powis Smith, Professor of Old Testament Language and Literature, *Guide*, p. 157.)

3. What of the Deity of Christ?

Speaking of the gnostics, we are told, "They adopted the myth of the God-man." (See Shirley Jackson Case, Professor of New Testament Interpretation, *Guide*, p. 312.) Jesus was only "The martyred prophet" (same author). *Jesus—a new biography*, p. 393.

4. What about the atonement?

"To insist dogmatically as an *a priori* principle that without the shedding of blood there is no remission of sin is both foolish and futile in an age which has abandoned the con-

ception of bloody sacrifice and which is loudly demanding the abolition of capital punishment!" (See Gerald Birney Smith, Professor of Systematic Theology and Ethics, *Guide*, p. 519.)

5. What about conversion?

"Conversion is really a natural phenomenon of adolescence based on the growing and expanding of the personal self." (See Theodore Gerald Soares, Professor of Homiletics and Religious Education and the head of the Department of Practical Theology, *Guide*, p. 670.)

6. What of missions?

"The Christian church no longer looks upon a heathen world perishing in ignorance of the Gospel, but upon a non-Christian world exposed to all the influences of our commerce and diplomacy with accompaniments of vice, chicanery, fraud, and tyranny." (See Theodore Gerald Soares, *Guide*, p. 630.)

7. In addition to the above, let me add the following:

What of the virgin birth?

"To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accus-

tomed to account for unusual superiority"—"a biological miracle that our modern minds cannot use." (See Dr. Harry Emerson Fosdick, sermon, May 21, 1922.) Again: The virgin birth was invented because of "the satisfaction that Greeks derived from this type of appeal" (*Jesus—a new biography*, by Shirley Jackson Case, p. 170).

8. What about substitution?

"I cannot see anything understandable or acceptable in the theory that my guilt and my penalty were placed upon Christ in any way that involves His suffering for what was due to me." (See Milton G. Evans, president Crozer Theological Seminary, *The Fundamentalist*, May 15, 1924.)

From his *Fundamentals of Christianity*, by Dr. Henry C. Vedder, professor of Church History in Crozer Theological Seminary (Baptist), we make the following excerpts. The dogma of Biblical infallibility is built "on a foundation of lies." (See *Prolegomena*, II.) Paul's view of the atonement "appeals to a state of mind that has forever passed away—at least among civilized peoples, though his theology may still be helpful to African savages" (p. 190). "Hymns like Cowper's 'There is a fountain

filled with blood' have led thousands into a religious fool's paradise" (p. 194). "Of Paul's exegesis of the Old Testament in general it must be said that its authority, and often its correctness, is quite repudiated by the scholarship of our day" (p. 136). The beautiful allegory of Abraham and his two sons in Gal. 4:22–31 "is merely absurd" (p. 136). While Paul's view of the atonement he compares to a police "frame-up" of an innocent "scapegoat" (p. 192).

9. What about the coming again of our Lord?

"To bring Jesus into the control of human affairs is the real coming of the Kingdom of God upon earth. This is what the pictures and the apocalyptic symbolized by the early Christian really meant. This is the real coming of Christ" (Shailer Mathews, dean, Divinity School, University of Chicago).

Take the following from *The Modern Use of the Bible*, by Dr. Fosdick.

10. Regarding the Bible.

"From naïve acceptance of the Bible as of equal credibility in all its parts because mechanically inerrant, I passed years ago to the shocking conviction that such traditional

Bibliolatry is false in fact and perilous in result" (p. 273).

11. What of the Trinity? An "arithmetical absurdity" (p. 188).

12. As to the Deity of our Lord.

"If he was the incarnation of God, that puts him at a distance from us impossible to cross, but think of him as a good man and we can aspire to be like him" (p. 269).

13. What of his bodily resurrection predicted by Christ himself?

"Destroy this temple and in three days I will raise it up." "But he (Jesus) spake of the temple of his body." "When, therefore, he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture and the word which Jesus had said" (John 2:19–22). But Fosdick says, "I believe in the immortality of the soul, but not the resurrection of the flesh" (p. 129).

14. What of demons and angels? There are none. This fully developed teaching came into the Bible from Persia from Zoroastrianism (pp. 100, 119, 123, 169).

15. What of the miracles of the Bible?

Many of them are untrue and all of them doubtful. "There are some narratives of

miracles there [in the Bible] which I do not believe" (p. 163). There is a "deadly unreality in our thought of miracle." "Prevalent religious thought has taught him [the modern man] to put miracle and law in contrast" (p. 154). In *Jesus—a new biography*, p. 356, by Shirley Jackson Case, we are told of the miracles of our Lord that they are but "the garish display of the miraculous with which several gospel writers overlaid the story of Jesus' life."

16. What of the return of the Lord?

"I do not believe in the physical return of Jesus" (p. 104 ff.).[1]

Extracts such as these might be continued indefinitely. They are taken, as will be seen, for the most part from representative men. They show us what the new theology is. It is a picture startling enough. The Bible pushed aside as an authoritative and specially inspired book; such a belief is false and perilous; its teachings antiquated and not fitted for our age; the Trinity an arithmetical absurdity; the teaching of the Bible regarding

[1] Dr. Fosdick is fond of the expression "Fundamental experience." But this is a contradiction in terms. Experience is a result based on a preceding cause or causes. Therefore, it cannot be fundamental. There must first be a Rebekah before Isaac can love her. There can be no Christian experience without regeneration behind it.

demons, angels, and miracles is false; a new religion needed; the Deity of Christ a myth; he never rose from the grave; the atonement a foolish and futile teaching to be relegated to the past; those trusting in the sacrificial blood of Christ going to a fool's paradise; conversion a natural process associated with adolescence; the heathen all right if they can only be protected from the evils of Western civilization; and the blessed hope of the visible coming of the Lord a delusion. Now what shall we say to all this?

1. This is not Christianity at all. It is something else. Those who are promulgating these views have read themselves outside of the pale of the Christian religion. They are proclaiming "another gospel," which is not the gospel at all, but something wholly foreign to the Scriptures. They have made themselves "another Bible" from the one which is the lamp to our feet and the light of our pathway. They have "another way of salvation" from that which is wrought by the regenerating power of the Spirit of God. Says Dr. J. Gresham Machen of Princeton Theological Seminary, "Manifold as are the forms in which the movement appears, the root of the movement is one; the many

varieties of modern liberal religion are rooted in naturalism—that is, in the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity." [1]

Says President E. Y. Mullins of the Southern Baptist Theological Seminary, "The modern attack on the evangelical faith is based on an unwarranted denial of the Christian facts, the Christian rights, or the Christian causes." [2]

2. Neither is it modern. It is old. It is not even as new as mediævalism. It is the recrudescence of the exploded paganism of the early Christian centuries. It was Dr. E. B. Pusey who said, "It would be difficult to invent a new heresy." Rev. R. A. King of Oxford University says, "They are not modern questions; they might have been asked in the days of Augustine." Discussions regarding the inspiration of the Scriptures and the fulfillment of prophecy are found in the writings of Justin Martyr early in the second century. The attacks on the virgin birth and miracles were ably and tri-

[1] *Christianity and Liberalism*, p. 2.
[2] *Christianity at the Cross Roads*, p. 38.

umphantly answered by Origen against the coarseness and the vulgarity of Celsus in the third century. The question of the Deity of Christ, denied by Arius and defended by Athanasius, and passed upon by the Councils of Nicea and Chalcidon, was fought out in the fourth and fifth centuries. While the question of the bodily resurrection of our Lord goes back to the morning of the first Easter Sunday, when soldiers, who professed to be asleep at the time of which they testified, told what had never happened. The attacks we are now having are not recent.

The Gibeonites at the conquest of Canaan played a trick on Joshua (Joshua 9:3–27). They put on themselves old garments and wore patched shoes on their feet and took with them dry and moldy bread and rent and torn wine skins all tied up and covered with dust. Then they came to the Israelites and pretended to have traveled a long and weary journey. So our critics are playing a similar trick to-day. They come to us with the rent and faded garments and the moldy bread and the clouted, worn shoes of an infidelity fifteen or nineteen centuries old, an infidelity that had been dead and buried long ages ago and which they are now endeavor-

ing to resurrect and palm off on a credulous world as something new.

3. Modernism is headed straight for Deism. In some cases it is there already. While some of the so-called Modernists may disavow this and others of them may not yet have gone so far, yet the logic is inevitable. If there is no special revelation from God in the Scriptures, then what we have left to go by is simply the light of nature. All this the heathen have and it is just there that the Modernist theory must ultimately land its followers. The Modernists may speak in praise of the literature of the Bible, but they do it just as they speak of the Greek and Roman classics. They may admire its poetry even as they do that of Shakespeare, Milton, Browning, or Tennyson. They may study the history of Israel as they do that of any other ancient nation. They may draw lessons from events in the Bible, but it is just as they do from those of any other people or regarding the events of the day.

The Bible to them is simply a human production. Its messages and its authority are gone. The heavens are dumb and silent. God has not spoken either through His prophets or by His Son. There is no remedy

for sin, no Saviour, no atonement, no resurrection, no heaven beyond the grave. Christ lies buried in yon "lorn Syrian town." "And if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished" (I Cor. 15:17–18). The world's last hope has been extinguished. What is going to follow in the wake of all this teaching?

ATHEISM

4. The next step is irreligion, lawlessness, atheism. These are no idle words, no pessimistic forebodings. The startling facts are before us. This subject we shall discuss more fully farther on. (See page 222.) We only pause here to remark that there is much more of this kind of teaching in the country than is pleasant for us to contemplate.

We most cordially recognize and thoroughly appreciate the great work that our educational institutions are doing. Among those in the teaching profession are some of the noblest and most self-sacrificing, the most devoted people in all the land. Ignorance is inexcusable. The life of our nation rests on the intelligence and worth of its citi-

zens. But there is another side to some of these institutions. Students return from some of them with their faith weakened, chilled, or in some cases wholly destroyed. This is a crime. Professors speak slightingly of the Bible and sacred things, who are ill equipped intellectually, or otherwise, to discuss these subjects and who know nothing of the saving power of our holy religion. Those places of learning that undermine and destroy the faith of the inexperienced youth of our land should be shunned.

As Judge Sterling P. King of St. Louis, Mo., has recently said, Let the scientists explain what is known about "Insects, fish, serpents, fowls, animals, and man. Each has eyes, ears, mouth, flesh, head, and other vital parts and characteristics. Let these facts be stated and explained fully and exhaustively. But when these scientists enter the field of speculation they are stating *a theory* which they cannot support and which has no single established scientific fact to justify their assertions."

If treason against our government were being taught in our schools, would not the state have a right to interfere? Certainly, and it would do so promptly, too. The prin-

ciple, then, is recognized that the government has a right, if need be, to interfere with our schools and especially with schools in whole or in part under government control. Yet anarchists could take the very arguments that anti-Christian teachers are now using, change the names, and under quotation marks they could apply these very arguments to their own cause. They would be found loudly declaring that those who suppressed their teaching by law in our schools were "suppressing the rights of men, interfering with the advance of science, and blocking the way of progress." The same plea and, if necessary in the same language, could be employed alike by both parties. But in both cases these claims are totally false.

Parents intrust education to the state on the solemn condition that nothing will be taught there that will interfere with the physical, mental, moral, or spiritual welfare of their children. The theory of evolution compels a peculiar interpretation of certain portions of the Bible, especially the opening chapters of Genesis.

Apart from every other consideration, this is sectarianism. Others have an equal claim to present their peculiar interpretations. Why

should evolutionists be allowed to teach their special views in our public schools, and Roman Catholics be prevented from presenting theirs, and others the same? This, if permitted, would wreck our public-school system.

On the ground, therefore, of the separation of church from state, evolution has no right to a place in our state-supported institutions of learning. This subject is to be considered later. We only remark in passing that the teaching of evolution has been undermining confidence in our most precious heritage. Students have come back from certain schools where evolution is taught with their faith in the Bible undermined or wholly taken away.

Surely, just as parents and all others interested in the welfare of our youth have a right to protect the rising generation from other dangers, they have at least an equal right to protect them from this peril. If the Bible is not to be defended in our schools, it must not be assailed.

This calls attention to the importance of the Christian college. It is a subject that cannot be too strongly emphasized. The claims of these schools cannot be exagger-

ated. And to this end two things must be kept clearly in mind.

(1) They must be Christian. The religious factor must be kept prominently in the foreground. Otherwise the *raison d'être* for their existence is gone. Secular education can be found elsewhere. The brightest and happiest of all schools they surely must be, but through it all it must never be forgotten that they are Christian. Christian on the campus, on the playground, in their studies, in the class-room, in their influence, always outstandingly Christian.

One of the deplorable things among some people, even Christians, is their lack of acquaintance with the Word of God. This is the reason why so many "isms" flourish and so many thoughtless people are carried about by "every wind of doctrine." Christian colleges should help to correct this. Bible courses must be neither "a joke" nor "a soft snap." Instead of being incidental, they should be central. Students must not only be carefully and thoroughly taught the English Bible, but there should be more than this.

They should be made acquainted with the attacks that are now being made on this blessed old Book and also furnished with the

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SENNACHERIB

From a restoration of the statue found in the ruins of his palace, now in the British Museum.

"So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh." Isaiah 37: 37.

abundant answers by which these attacks are triumphantly met. Thus our young people will leave our colleges stronger Christians than when they entered and be prepared for what they are sure to meet when they go outside of the halls of learning. A Christian college that does not do this does not function.

2. Our second thought is that these schools should not only be Christian, but they should also be colleges. The emphasis here is on the word colleges. They must furnish the very highest standards of exact scholarship if they are going to succeed. In the subjects which they undertake to teach they cannot afford in thoroughness to be one whit behind the very best institutions of learning in the country. The rather they must be in advance of all others. In this way they will compel respect. If they lag behind in their educational requirements it is only a question of time till they die. The brightest students will seek the schools whose degrees are of the highest value. Our Christian colleges must show that fervent piety and the highest intellectual attainments go hand in hand. Then the brightest of our youth will flock to them and they will overflow with students. We shall grow up a body of cul-

tured, God-fearing young men and women who will be the strength of our churches, the hope of the nation, and an untold blessing to the world.

Let Knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make our music as before,
But vaster.—TENNYSON.

CHAPTER II

Modernism Examined—The Bible

THE light of nature is not enough. They have this in the heart of China, in India, in Africa, and in the pagan islands of the sea. Some of the profoundest and most burning questions that affect our interest for time and eternity, nature cannot answer. What is the character of God? Whence came this vast universe in which we dwell? How is it that man is here, and why? What is this tragedy, which has befallen our race? Does God care? Will he hear our prayers? How can we get back into right relations with Him? What about destiny? What of the life hereafter?

1. On these and other vital questions at best the voice of nature is vague and hesitant or wholly silent. It knows nothing of the way of salvation. Surely a just and loving God would not allow his creatures to wander bewildered on the dark mountains until at last they stumble into hopeless graves. Somewhere, the lips of Heaven must have spoken in a voice definite, authoritative, commanding. This is the *a priori* argument. It

furnishes a presumption in favor of a written revelation.

2. And this revelation is the Bible. Place it beside the sacred books of the Orient, and instantly the comparison becomes a contrast. The materialism, the agnosticism, the silly, filthy stories in them, with the amours and quarrels of their impure gods, and the sloughs of moral pollution in which they wallow are no more to be compared to the teaching of the Bible, than are their grotesque idols to be compared with the God we worship. All other literature also falls far short. This inspired volume stands forth translucent with a splendor that is all its own. Where, anywhere, has anything produced the results that have come from this Blessed Book? Its signs and wonders have never ceased. "The Bible will keep you from sin, or sin will keep you from the Bible." There is not a city, or town, or hamlet, or countryside in all the world, where its teachings have been obeyed, but has trophies of its power. If the Bible had its way, impurity and crime and wrongs of every kind would be banished from the earth, and our world would become Paradise restored. Speak of apologies for Christianity! A book that has accomplished

what the Bible has needs no apology. It carries its own credentials with it wherever it goes. We leave it for the other fellow to make all the apologies.

3. The Bible teaches the orthodox belief. Let those misguided people who discard the true teaching of this Book be rebuked by a prominent Unitarian. He cannot be accused of bias in favor of the evangelical belief. What he is forced to concede, what he says, he does with reluctance and regret. He is a "hostile witness." This makes his statement of all the more value. Dr. George E. Ellis was the greatest Unitarian scholar, historian, and champion of this teaching that New England ever produced. His history of New England Unitarianism is the standard work. In an address delivered by him before the Unitarian Club of Boston in November, 1882—then an old man giving the mature thought and conclusions of a long lifetime—he spoke of the Bible as follows, "I have carefully considered the words and thoughts I am about to express, fully apprehending their serious bearing, and that they may startle and grieve others, if not you.

"Fifty years of study, thought, and reading, given largely to the Bible and to the

literature that relates to it, have brought me to this conclusion, that the Book, taken with a special divine quality and character claimed for it and so extensively assigned to it as inspired and infallible, as a whole and in all its contents, is an orthodox Book. It yields the orthodox creed. The vast majority of readers following its leading, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts make upon them, find in it orthodoxy. Only that kind of ingenious, special discrimination, and in candor I must add, forced treatment, which it receives from us liberals can make the Book teach anything but orthodoxy. The evangelical sects, so called, are clearly right in maintaining their view of the Scripture and of its doctrines—and this draws a deep and wide division of creed between them and ourselves." (See *The Christian Register* of the week of November 8, 1882.)

This certainly is a noteworthy statement, coming as it does from such a source. It teaches that the Bible must go or orthodoxy remains. Its enemies must get rid of the Book before they can get rid of the evangelical faith. It shows also the reason why

Modernists so bitterly attack the Bible. In order to accomplish their purpose they are prepared to mutilate and to discard its teachings.

But while they are attempting to do this the Bible is going serenely on in its triumphant way. It never exerted so great an influence as it does to-day. "The sun never sets on its gleaming pages." In 835 languages and dialects it is pointing the children of men to the Cross of Christ. Other tongues are constantly clamoring for new translations. It is estimated that forty millions of copies of the Scriptures a year are now being published by the different Bible societies, and the number is constantly increasing. There is a reason. This Book satisfies the hunger of the soul as nothing else can do. "And the leaves of the tree were for the healing of the nations." (Rev. 22:2.)

CHAPTER III

The Virgin Birth

(a) First objection.

The Modernists would have us believe that it is of no importance whether we accept the records of the virgin birth or not. What does it matter? Then why do they attack it? The reverse of this, however, is the case. It is a matter of vital importance, involving as it does (a) the truthfulness of the Scriptures, (b) the purity of Mary, of whom it was said, "Blessed art thou among women" (Luke 1:42); (c) a stain on the life of her Son; (d) the fulfillment of prophecy; (e) the relation of Jesus to his ancestors; (f) the incarnation; and generally, (g) the whole question of the supernatural. Those who reject the virgin birth not only reject the veracity of the Scriptures, but logically they end with the rejection of the Deity of Christ. While there may be a few exceptions to this, yet the drift is certain. All Unitarians reject the infancy records of Matthew and Luke.[1]

[1] A Syriac translation of the New Testament, of the early centuries, garbled Matt. 1:16 so as to make Joseph the father of Jesus. Yet two verses farther on this same version refutes its own false teaching. In Matt. 1:18 it reads, "Now the birth

The late Charles Briggs would not be accused of over-orthodoxy, yet he feels compelled to admit, "If the preëxistent Son of God became incarnate by ordinary generation we could not escape the conclusion that a human individual person was begotten. The Incarnation would not then be a real incarnation, but an inhabitation of Jesus by the Son of God, with two distinct personalities, that of the preëxistent Son of God and that of the begotten son of Joseph." And then he adds, "Only a God-man who had taken human nature into organic union with himself and so identified himself with the human race as to become the common-man, the last Adam, the head of the race, could redeem the race. The doctrine of the virgin birth gives us such a God-man." (See *North American Review*, 1906.)

(b) Second objection.

The argument from silence,—*i.e.*, why have we not more about the virgin birth in

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of the Christ was on this wise: when his mother Mary was espoused to Joseph, when they had not come together, she was found with child from the Holy Ghost." Moreover, all the other versions are against it. It was the work of some one connected with the heretical sects of that time who rejected the Deityship of our Lord. The object of the writer is so manifest and so universally confuted that it is not worthy of consideration.

the New Testament? The answer is: If it were only mentioned once this would be amply sufficient. The Sermon on the Mount is given to us only once. The parable of the Prodigal Son but once. The miracle of the resurrection of Lazarus but once, etc. The beautiful record of the virgin birth is found not once only, but in full detail in two of the gospels,—*viz.*, Matthew and Luke. Nor is this all.

Did Mark know of it? He did. His gospel was intended to cover only the period of the active ministry of our Lord, from the baptism of John until Christ was received up into heaven. All the infancy records are, therefore, designedly left out. But observe how he opens his gospel with the suggestive statement, "The beginning of the gospel of Christ, the Son of God." Did not Gabriel in his message to Mary say, "That which is to be born shall be called holy, the Son of God" (Luke 1:35, margin R.V.)? "The Son of God"—Mark then introduces his gospel with the identical words that were on the lips of the angel when he addressed the Mother of our Lord. Moreover, Mark never calls Jesus the Son of Joseph, as do Matthew and

Mark when they speak officially of him. In Mark he is always, "the Son of Mary."

Did John know of the virgin birth? He did. Had he not the earlier gospels before him when he wrote, and did not Mary spend the last years of her life in his home? Does he not assume it when he declares that the Word was God and the Word became flesh? And does he not affirm it when he writes of "the only begotten from the Father" (John 1:14), thus showing that he regarded Christ's birth as free from earthly fatherhood?

Did Paul know of it? He did. Was not Luke, who gives the fullest details of the virgin birth, Paul's bosom companion for years, even up till the time of his death?

Dr. James Orr has called attention to the fact that Paul uses a peculiar and unusual expression when he comes to speak about the birth of Christ. "God sent forth his Son, born [really "come"] of a woman" (Gal. 4:4); "God sending his own Son in the likeness of sinful flesh" (Rom. 8:3); "Being made in the likeness of men" (Phil. 2:7); etc. While there is a similarity between Christ and other men, Paul is always careful to note that there was also something wholly distinct and different.

Nor is this all. In the most sweeping way Paul announces the sinfulness of the whole human family. "There is no distinction; for all have sinned, and fall short of the glory of God" (Rom. 3:22, 23). But there was before his mind always one great exception. Christ himself "knew no sin" (II Cor. 5:21). He puts Christ in a class by himself and separate from sinners. So also does Peter (First Epistle 2:22), "Who did no sin"; and John (First Epistle 3:5), "In him is no sin."

In every way the Scriptures guard the personal sinlessness of our Lord. And this assumes the virgin birth. It was A. B. Bruce who said, "A sinless man is as much a miracle in the moral world as a virgin birth in the physical world." This great truth of the virgin birth is not only explicitly taught, but it is assumed and interwoven into the fiber of the New Testament.

(c) Third objection. The myth theory. That is to say, the Modernist regards the virgin birth as "a biological miracle that our modern minds cannot use." This author, therefore, conceives of "the doctrine of the virgin birth as created in the same way in which the tales about great personalities" in

pagan mythology were produced. One cannot fail to notice the characteristic assurance of this remarkable statement. "The modern mind" cannot accept the Bible teaching of the virgin birth, forsooth! It is a case of "speak for yourself, John."

The Presbyterian General Assembly in the North has a membership of over a million and a half, with nearly ten thousand ministers. In its statement of belief at its meeting in 1916, in Article II, the following was adopted by practically a unanimous vote, —*viz.*, "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary." Were there no "modern minds" that voted for this resolution? The Southern Baptist Convention represents three and a half million church members and seventeen thousand ministers. At its meeting in Kansas City in 1923, among other statements, it affirmed its belief that "Jesus Christ was born of the Virgin Mary." Were there no "modern minds" among the three thousand delegates who unanimously voted for this affirmation? And so of other religious bodies. And what shall we say of such men as

James Orr, Isaac A. Dorner, F. Godet, Sir William Ramsay, M. Neville, Principal Fairbairn, Bishop Lightfoot, Bishop Westcott, H. W. Magoun, Robert Dick Wilson, and J. Gresham Machen of Princeton, and E. Y. Mullens, A. T. Robertson and L. R. Sampey, of the Southern Baptist Theological Seminary, Louisville, and a host of others like them who have rejoiced to believe in the virgin birth?

The utterance of the New York preacher is untrue. But now what about this myth theory? The answer is clear and final. The "great personages" of heathen mythology were not of virgin birth at all. The gods came down in the form of lustful men or of beasts. The legends are too vile to be described. J. H. McCulloch in the *Encyclopedia of Religion and Ethics* by Hastings, in his article on the virgin birth, declares that "virgin birth certainly does not occur where ancient myths of the birth of heroes, great men or kings are concerned. In spite of direct evidence of true human descent, myths told how the gods were their real fathers. Plato and Augustus were said to be the sons of Apollo; the kings of Egypt were sons of a

god and a human mother. In these myths also the mother is already wedded, and the divine parent has a material form, in that form taking the place of a husband." The myths made Buddha's father a god who appeared in the form of a white elephant. Apollo the mythical father of Augustus, appeared in the form of a snake. Ammon, the mythical father of Alexander, came as a huge serpent, etc. But enough of this. How revolting it is for these misnamed Modernists to hint even at the slightest suggestion of any similarity between the vile adulteries and bestialities of heathen mythology and the chaste and sacred records concerning the blessed Virgin and the Holy Child! Nothing could be more repellent to the Jewish mind or to the holy evangelists.

As a matter of fact, the whole range of pagan mythology does not furnish one single parallel to that of the birth of our Lord. Those were not virgin births at all. "The idea of a conception by the Holy Ghost, or by direct divine agency, with no carnal element involved, is unmatched in the history of human thought. It has no counterpart in any literature; for the assumed parallels are

not parallels in any true sense."[1] This objection can be peremptorily dismissed.

(d) Let us now approach the subject from the positive side.

(1) We have the great prophecy in Isa. 7:14, quoted in Matt. 1:23: "Behold *the* virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel." In Isaiah there is a local application of this scripture. But this does not exhaust its teaching. Like so many prophecies, there is a deeper and a farther meaning. And this applies to Christ. This is shown in the name "Immanuel," which signifies "God with us," and points directly to the Incarnation. It is shown also in the word "virgin," in the Hebrew "almah" and in the LXX "parthenos" or virgin.

The best way to determine the meaning of "almah" is from the Scripture usage. It is found in the Hebrew Bible seven times. Of Rebekah at the well (Gen. 24:43); of Moses' sister (maiden) watching the ark of bulrushes (Ex. 2:8); of damsels playing with

[1] "Messiah or Bastard: Which?" *Volts from a Layman's Dynamo,* vol. ii, p. 177, by Professor Herbert W. Magoun, Ph.D. A masterly and exhaustive discussion by one of America's ablest scholars. Published by Hamilton Brothers, Boston, Mass. (1927).

timbrels (Psalm 68:25); of the way of a man with a maiden (Prov. 30:19); twice in the Song of Solomon, "Therefore, do the virgins love thee" (1:3), "And virgins without number" (6:8); and, lastly, "A virgin shall bear a son" (Isa. 7:14). From these the meaning becomes clear. The word "almah" signifies a marriageable young virgin, as was Mary, the betrothed to Joseph and the mother of our Lord. How beautiful was this Messianic prophecy uttered seven hundred years before Christ and how literally and sacredly was it fulfilled!

(2) There is the inferential argument. He who lived as never man lived, who taught as never man taught, who died as never man died, who ascended as never man ascended—if we knew nothing more we would conclude that he must have been born as never man was born. A being whose life was like this would have stars and sages and angels, and would be of maiden birth. Miracles at the Cross, then why not at the Cradle? Angels at the tomb, then why not at the manger? A sinless life required a sinless origin. A supernatural life required a supernatural origin. The parts fit.

Calvary demands Bethlehem, and nothing less would do. Indeed, with a being like Christ, the astonishment would have been had there been no virgin birth. The wonder would have been had there been no outflashings of divine power during his life. All heaven would be struck dumb with amazement had he been holden of death. The Cradle, the Cross, and the Throne are all linked together.

(3) There is the doctrinal necessity. The virgin birth is necessary if we are to have the Incarnation, and the Incarnation is necessary if we are to have the Redeemer of the World. The manger at Bethlehem became the focal point of the universe. It is the spot where heaven and earth met and where all "the hopes and all the fears of all the years" have gathered and are satisfied. So great an event was the Incarnation that on Holy Night heaven was emptied of angels. Read Hebrews 1:6: "When he bringeth in the firstborn into the world He saith, 'And let all the angels of God worship him.'" Where now shall we look for these angels? Hovering over the plains of Bethlehem, chanting their cradle hymns over the newborn Messiah.

God incarnate is the mystery of godliness. "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (I Tim. 3:16).

CHAPTER IV

The Deity of Jesus Christ

BEFORE advancing to a consideration of this great subject we shall pause to take up an objection already referred to (see page 122) against the Incarnation. It is claimed that this puts Christ at such a distance away that he ceases to be an example for us.

This objection is based on a surprising misconception. We have only to bear in mind that our Lord was man as well as God. As man he was "touched with the feeling of our infirmities," one that "had been tempted in all points as we are, yet without sin" (Heb. 4:15). Could there be any more complete or glorious example for us than this? Beaten upon by every storm that crosses our pathway, he always triumphed. Surely he is the one for us to follow.

Moreover, he was the one sinless man of the ages, "Time's solitary perfect character." He is the complete pattern to whom all the world can look up—"thou Crystal Christ." But we must have more than an ideal.

Lazarus in his grave required more than an example. We are dead in trespasses and

sins. We need new life, power, salvation, and these the Incarnation, with all that it involves, brings us. Instead of putting us at a distance away, the chasm is bridged. The Incarnation brings God down to man and lifts man up to God. There is infinitely more in the redemption wrought out by Christ upon the Cross than the so-called "Liberalists" dream of. "God was in Christ reconciling the world unto himself" (II Cor. 5:19). He obtained for us "eternal redemption" (Heb. 9:12).

Nay, further, while redemption is confined to our lost world and to time, it has lessons that go beyond. It has cosmic relations. "Which things angels desire to look into" (I Peter 1:12). Through the church there is made known unto the principalities and powers in the heavenlies, the variegated wisdom of God (Eph. 3:10). It is the chorus of the one great song which fills sky and earth and sea (Rev. 5:13).

Waterloo was but a small hamlet; but issues were settled there that will live down throughout history. Little as our world is, it is big enough to have had an Eden where man fell and a Calvary where man may be redeemed. The story of what Christ accom-

plished on our planet will be forever the textbook of the skies.

I. The testimony of the Bible to the Deity of Christ is simply overwhelming. He claimed to be the promised Messiah of the Old Testament (John 4:25–26; Matt. 16:16–17). He created the universe (John 1:3; Heb. 1:2). This could not be said of any mere man. Only God could create the worlds. He was God and yet became man (John 1:1–14). He claimed God as his Father among a people who understood by this expression "making himself equal with God" (John 5:18). He declared, "I and my Father are one" (John 10:30–33). He is called, "Christ . . . who is over all, God blessed forever" (Rom. 9:5). Of him it is said, "Thy throne, O God, is forever and ever" (Heb. 1:8). Eternity is his. He was "before all things" (Col. 1:16–17). Omnipresence is his. On earth and yet, "the Son of Man which is in heaven" (John 3:13). In heaven and yet, "with you always" on earth (Matt. 28:20). Omniscience is his. "Thou knowest all things" (John 16:30). Equal honors are his. "All men shall honor the Son, even as they honor the Father" (John 5:23). Omnipotence is his. "All

authority hath been given unto me in heaven and on earth" (Matt. 28:18). Infallibility is his. "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35). Sinlessness is his. "Which of you convinceth me of sin?" (John 8:46). "He was holy, guileless, undefiled, separated from sinners" (Heb. 7:26). Worship is his. At the name of Jesus every knee in heaven and earth and under earth shall bow and every tongue shall confess that Jesus is Lord. (See Philippians 2:10–11.) Power to forgive sin is his. "Who can forgive sin but one, even God?" (Mark 2:7.) The Judgment is his. "He is to be the Judge of the living and the dead" (Acts 10:42). Of himself he testified, "I am . . . the Almighty" (Rev. 1:8). In a word, "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

Nor is this all. The humanity and Deity of our Lord are assumed everywhere throughout his ministry. It was Dr. Dale who said that "The divinity of Christ is in solution in the Bible as salt is in sea water." Take a few illustrations. When we see the Babe at Bethlehem lying on the bosom of his mother, Mary, we recognize the human. But when the midnight sky breaks out in angel

song, we feel that there is something more than the human here. When, wearied, he lay asleep in the boat on the Galilean Sea, we perceive that he is our brother-man; but when at his command the thunder stopped mid-volley and the stormy waves sank into a pavement beneath his feet, we recognize that the God of nature is here. When we find him going weeping with Mary to yonder grave, we see that he is touched with the feeling of our infirmities; but when we find him hurling mighty words of life down into the blackness of the sepulcher and the sheeted dead comes forth, we discover that the keys of death and Hades are dangling from his golden girdle.

How was it that an obscure peasant, in a despised province, during a brief ministry of only three and a half years luminously solved the problems which baffled all the sages of the past and uttered such profound teachings that the learning of 1900 years has not yet been able to fathom their fullness? To ask this question is to answer it. Nothing can be more triumphantly established than that the Scriptures do teach the Deity of our blessed Lord.

There is mystery in this teaching, of

course. But then, there is mystery everywhere. We ourselves are mystery. How is it that our bodies (the material) unite with our souls (the spiritual) in one personality? And if we cannot tell earthly things, how can the finite measure up to the infinite? But while we may not be able to explain, we know the facts.

II. And the results also prove Christ's claim. Every effect must have an adequate cause. It was the divine-human Saviour of the Bible that was the Christ of Paul, of Peter, of John, of the mighty men of God who went forth in the early centuries and revolutionized the world. He was the Christ of the martyrs who marched, with songs on their lips to the stake, and whose souls, like Elijah, went to heaven in chariots of flame.

In the noble words of Lord Macaulay, "It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the Cross, that the prejudices of the synagogue, and the doubts of the academy, and the faces of the lictors, and the swords of thirty legions, were humbled in the dust."

This was the Christ of the reformers who transfigured Europe. This was the Christ of the great missionaries, the William Careys, the Adoniram Judsons, the David Livingstones, the Robert Morrisons, the John Patons, the Hudson Taylors, and a host of others whose record is on high. It is this Christ whose name is spoken more often today than that of all the great men of earth put together. Every letter in the foremost nations of the world is dated with reference to the time of his birth. The sun never sets on his conquests and all the mountain tops of heathenism are even now agleam with his coming glory. His transforming power is witnessed in every land.

Reverently Jean Paul Richter exclaimed: "Purest among the mighty, and mightiest among the pure, who with his pierced hand has raised up empires from their foundations, turned the stream of history from its old channels, and still continues to rule and guide the ages." We kneel before him and worship, "My Lord and my God."

Modernists are often very adroit and misleading in their teaching. For example, Dr. Fosdick extols Christ in the strongest terms and gives us pages of eulogy about him.

"Jesus was, indeed, an extraordinarily good man." "Jesus was a marvelously good man." [1] In this way many people are deceived. Is it not strange that he does not see the trap into which he has put himself? If Jesus was a good man he spoke the truth, and if he spoke the truth he is also God. As Augustine puts it: "If Christ is not God he is not good." [2]

There comes another dilemma: How could a deceiver be the Saviour of the world and accomplish the results that Christianity has wrought? Then they have a third difficulty: Our knowledge of the historic Christ comes to us almost wholly from the Bible and chiefly from the four gospels. But Modernists discredit the reliability of these records. They therefore cut the ground out from under their feet so far as any trustworthy information regarding the Christ of history is concerned. How can they eulogize a Christ of whom *what they know is made up of stories, myths, and legends?* [3]

[1] *The Modern Use of the Bible,* pp. 269-270.

[2] *Si Christus non Deus non bonus.*

[3] Professor George Cross of the Rochester Theological Seminary, N. Y., says, "The ultimate originals [of the gospels] are not documents at all, but stories and teachings circulated by oral transmission from one person to another, one community to another, and one generation to another, supported and

All the Christ they have is the illegitimate son of a fallen Hebrew woman. He was a reformer, a great teacher, unfolded certain high ideals, shared some of the mistaken ideas of his time, wrought no miracles, died a martyr to his convictions, made no atonement for sin, never rose from the dead, and his personal coming again is an apocalyptic delusion. The idea of Jesus being also God, they would have us believe, is simply a dream. Now we ask where do the Modernists get this Jesus of theirs? Not in the Bible, not in history, not in the mighty triumphs of Christianity.

He is simply the creature of their own imagination. For the precious blood-atoning sacrifice of Calvary they have substituted an anæmic religion of their own. The only Christ that we know anything about is the Christ who is revealed in the Scriptures. "If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:9).

Those who are pleased to call themselves

vivified by the florid imagination and native dramatic power of the Oriental mind undisciplined and untrained" (*Creative Christianity*, p. 38). All of which is incorrect. The synoptics were written within about a generation after the death of Christ. (See also John 16:13.)

liberals in Christianity proclaim salvation by character. But what character can stand the scrutiny of him before whom all things are naked and open, who knows the most secret thoughts, who even charges his angels with folly? And what of those who have no character? Two men went up to the Temple to pray. The Pharisee trusted to his own character and was rejected. The publican trusted to God's mercy and was justified (Luke 18:9–14). In Christ we have one who is able to save to the uttermost all who come to him, character or no character. Then after they are regenerated they receive a new character which will ultimately be perfect with the very perfectness of God himself. "We shall be like him; for we shall see him even as he is. And every one that hath this hope in him purifieth himself, even as he is pure" (I John 3:2–3). This is the thrilling vision held out before the redeemed people of God.

On the memorial of William Ewart Gladstone in Howarden Church, England, is the following inscription taken from his own words, "All I think, all I write, all I am, is based on the divinity of Jesus Christ, the central hope of our poor wayward world."

CHAPTER V

Miracles

THE late Dr. G. B. Foster, Professor of the Philosophy of Religion, University of Chicago, stated regarding miracles, "If we reject the hypothesis of myth and legend, Hume's main contention has never been answered" (*Finality of the Christian Religion*, p. 131). This is interesting. Let us see.

David Hume (1711–1776) was one of the leading Deists of the eighteenth century. He wrote the essay against the miracles of the Bible referred to above, consisting of twenty-one pages. Here is Hume's argument, "A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact is as entire as any argument from experience can possibly be imagined." Again he says, "It is a miracle that a dead man should come to life: because that has never been observed in any age or country"; etc.

(a) Hume's definition of a miracle is incorrect. No one regards a miracle as "a violation of the laws of nature." For ex-

ample, the experience in regard to the law of gravitation is that a stone will fall to the ground at a well-known velocity. However, we have all seen this reversed. We have seen a stone rise up instead of fall down; but when the boy tosses the pebble into the air he does not violate or suspend or break the law of gravitation. He simply interjects a new force. Therefore, wherever there is *will* the uniformities of nature are constantly being changed and we have the supernatural,—*i.e.*, that which is beyond or above nature.

(b) Again, he says that a dead person coming to life "has never been observed in any age or country." Here Hume has begged the whole question. Is it true that no one who died ever came to life "in any age or country"? This is the thing to be proved. Was not this very thing observed,—*e.g.*, in the first Christian century? What about the resurrection of Christ? Did he not come back from the dead? And has not this been absolutely proved? Look at the facts. We have the best of all evidence.

He was seen alive after he came from the grave. No kind of testimony could equal this. And not once, but often. Seen singly, seen by small companies, seen by large com-

panies, seen by over half a thousand at once, seen in the darkness of the night, seen in the gray of the morning, seen in the full light of day, seen in the city, on the road, in the mountain, by the sea. The eye saw him, the ear heard him, the hands handled of the Word of Life. They walked with him, they talked with him, they ate with him, they drank with him; he showed them the marks of his crucifixion; he discoursed with them, and unfolded from all the Scriptures the necessity for his sufferings and death until incredulity itself was satisfied, and we have the assured, soul-thrilling confession, "My Lord and my God."

Nor is this all. Men's lives are the best interpretation of their beliefs. As Emerson said, "That which you do thunders out so loud that I cannot hear what you say." Look at these disciples before the Resurrection; timid, bickering, quarreling as to which of them was greatest, at the first blush of danger they all forsook Christ and fled. Look at them again after the Resurrection; changed into moral giants, they went forth and conquered the world for God. Their knowledge of the fact of his resurrection from the dead

transformed them and they became invincible. Nothing else could have produced this result. The empty tomb of the risen Christ presents a problem that unbelief can never answer. Even Bauer, the famous skeptic, was compelled to admit, "Nothing but the miracle of the Resurrection could disperse the doubt which seemed about to cast faith itself into the eternal night of death." Moreover, the resurrection of our Lord can alone account for the marvelous revolutionary moral and spiritual achievements that have been wrought by Christianity throughout the centuries and over the world.

(c) "But now hath Christ been raised from the dead" (1 Cor. 15:20). This is the keystone to the arch. This settles everything.

If Jesus was not all that he professed and claimed to be, he was an impostor, and God would not have raised an impostor from the grave. "He is risen!" Yes, and because of this tremendous fact all hesitation instantly vanishes; all that he taught about himself, his relation to the Father, about sin, about salvation, about the past, about the present, about the future, about heaven and

hell, is true. We falter at no difficulty, we pause at no wonder.

Our Lord also gave his unqualified indorsement to the Old Testament Scriptures. "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Luke 24:44). Christ puts the seal of high divinity on these Scriptures, and this testimony is final and unanswerable.

(d) Things that seem incredible are yet taking place. Recall the astonishing events that have occurred within recent years,—the radio, the wireless, the telegraph, the airplane, the submarine, the steamship, the railway, etc. Let these events be found recorded in an early chapter in the Bible and our critics would be telling us "by the scientific method" and as the "assured results of modern scholarship" that it had been proved and shown that these were but the myths and legends of a primitive people. Yet here they are.

Then why doubt the proved miracles of the Bible when things just as strange to our forefathers are now transpiring before our eyes?

The glory of Christianity is the super-

natural. This is its outstanding characteristic. It throbs throughout all the pages of the Bible. It is producing supernatural results in transfigured lives everywhere. Take away the supernatural and Christianity is gone.

CHAPTER VI

Prophecy

THE religion of the Bible is the only one that has based a claim to divine origin on prophecy. This is a unique and impressive distinction. The claim is central, searching, and triumphant. "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken" (Deut. 18:22). Isaiah challenges idolatry to "show us things to come" (41:22). On the other hand, "when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him" (Jer. 28:9).

The Scriptures unhesitatingly appeal to this unanswerable proof. "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of Scripture is of private interpretation (origin). For no prophecy ever came by the will of man but men spake from God, being

moved by the Holy Spirit" (II Peter 1:19–20). This precludes all guesswork, thereby forever differentiating Bible prophecy from the balanced ambiguity of pagan oracles.

The formidable nature of the evidence of prophecy is seen in the embarrassment it has given to the enemies of Revelation and the desperate methods they have resorted to to get rid of this testimony. Take the book of Isaiah. Jews and Christians, the New Testament, and Christ himself accepted and taught the unity of this book. "For about twenty-five centuries no one dreamed of doubting that Isaiah, the son of Amoz, was the author of every part of the book that goes under his name; and those who still maintain the unity of scholarship are accustomed to point, with satisfaction, to the unanimity of the Christian church on the matter, till a few German scholars arose, about a century ago, and called in question the unity of this book."—A. B. Davidson (*O. T. Prophecy*, 1903, p. 244). It is quoted over 210 times in the New Testament. These references are taken from every part of the writings of our prophet, and there is not the slightest suggestion of any but the one author. But Isa. 44:26–28 and 45:1 mention Cyrus in

connection with the restoration of the Jews from captivity which took place about 170 years later.[1] This involved prophecy.

To do away with that, certain German critics divided the book into two parts. The first thirty-nine chapters they assign to the son of Amoz (1:1). For the remainder of the book, *i.e.*, the later period,—they invented another author of whose existence no one ever heard and who is simply a figment of their own imagination. He has been called the "Great Unknown."

There is no more proof of two Isaiahs than there is of two or more Shakespeares or Miltons. The most marvelous prophecy in the Old Testament (Isa. 52:12 to the end of chapter 53) is the so-called second part of the book of Isaiah, where in the "servant" we have a vivid portrayal of the coming of Christ.[2]

[1] Josiah the King was also foretold "by name" (I Kings 13:2). This was two centuries before he was born (II Kings 23:15–16).

[2] Proofs that Isaiah, chapter 53, applies to Christ.

1. Isa. 53:4 "borne our griefs:" see.....Matt. 8:17
2. Isa. 53:5-6 "wounded for our transgressions," I Peter 2:24–25
3. Isa. 53:7–8 "lamb to the slaughter".....Acts 8:32–33
4. Isa. 53:9 "no deceit in his mouth".....I Peter 2:22
5. Isa. 53:9 "grave with the wicked".....Mark 15:27
6. Isa. 53:9 "grave with the rich".....Matt. 27:57–60
7. Isa. 53:12 "numbered with transgressors".....Luke 22:37

Similarly with the book of Daniel. It was written in the sixth century B.C. So minutely does it describe the events connected with the Jews, at the time of Antiochus Epiphanes and the Maccabees about four centuries later, that Porphyry, in order to do away with prophecy, was driven to the expedient of imagining that the book of Daniel is a religious novel written about the time that the historic events actually took place. Modernists still follow the teaching of this old pagan New Platonist of the third century A.D. In addition to its prophetical part the book of Daniel had an immediate purpose. The Jews went into exile gross idolaters. They lived during the exile in lands filled with idolatry. Yet they returned from the exile confirmed monotheists. Whatever their other shortcomings, they have never since lapsed into idol worship. Some tremendous experiences must have taken place to account for this revolution. In the historic portion of this book, and the wonders that there took place we have the chief answer! The events it records and the book

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8. Isa. 53:12 "make intercession".....Heb. 7:25
9. Isa. 53 From this chapter Philip preached Jesus Acts 8:35

itself belong to the time they profess. This was during the exile in the sixth century B.C. The difficulties suggested by the critics have all been successfully answered.

When we turn, therefore, to the subject of prophecy we find ourselves in a marvelously rich and suggestive field of study. Beginning with the prediction in Eden that the seed of the woman would bruise the serpent's head, Dr. A. T. Pierson tells us that "there are in the prophecies of the Old and New Testaments together nearly a thousand separate predictions of future events of which perhaps eight hundred are in the Old Testament," and he adds that "All of them that relate to events up till the present time have been fulfilled." Of these there are twenty-five predictions in the New Testament regarding the destruction of Jerusalem by Titus and every one of them actually took place.[1]

Turning to the Old Testament, one reads with awe the predictions of doom for their sins awaiting Ammon, Moab, Edom, Philistia, Nineveh, Babylon, Tyre, Egypt, and the land of Israel itself, and then the reader

[1] *The Bible and Spiritual Criticism*, p. 33; also *Many Infallible Proofs*, p. 56.

From The Illustrated Bible Treasury. Courtesy Thomas Nelson & Sons

PORTRAIT OF SHALMENESER III KING OF ASSYRIA WHO LAID SIEGE TO SAMARIA

"Shalmeneser, King of Assyria, came up against Samaria and besieged it." II Kings 18: 9.

passes on to learn among the desolations of the ruins of these nations how literally and terribly these predictions were carried out.

Nelson, the author of the well-known book on Infidelity, was won from skepticism to the Christian faith by the unanswerable fulfillment of prophecies as seen regarding the ancient cities of Babylon, Nineveh, Tyre, etc. In Micah 5:2 we read, "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting."

Now let us turn to Matthew, second chapter, where we read of the visit of the Magi to Jerusalem, inquiring, "Where is he that is born King of the Jews? for we saw his star in the east and are come to worship him." The answer was prompt and decisive, "In Bethlehem of Judea; for thus it is written through the prophet, 'And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah; for out of thee shall come forth a governor, who shall be shepherd of my people, Israel' " (2:5–6).

Here is a definite prediction definitely understood and just as definitely fulfilled. It

was made seven hundred years before Christ was born. This precludes all human sagacity.

What led Micah to select this one little village among the thousands of Judah? Who could accurately foretell what would take place in any obscure town seven hundred years after he wrote? There is only one answer. Micah was divinely inspired by the Spirit of God. And one instance of fulfilled prophecy establishes the supernatural and there are multitudes of such examples. Space will only permit me to refer to two other predictions. Take the following scripture from Daniel 8:21–22, relating to Alexander the Great, "And the rough he-goat is the King of Greece; and the great horn that is between his eyes is the first king. And as for that which was broken, in the place thereof four stood up, four kingdoms shall stand up out of the nation, but not with his power." A more complete epitome of the career of Alexander could not be given. Yet this prophecy was written about two hundred years prior to Alexander's time.

Right before our eyes to-day we have a most impressive example of prophecy being fulfilled. When Frederick the Great of Prussia asked his court chaplain to furnish a

proof of the truth of Christianity in a single sentence, he received the prompt reply, "Sire, the Jew."

Let us notice first what the Scriptures foretold regarding this interesting people, and then we shall see how they are being accomplished. If the Jewish nation refused to obey God, it was to be scattered "among all peoples, from one end of the earth even unto the other end of the earth." . . . "And thou shalt become an astonishment, a proverb, and a by-word among all the peoples whither Jehovah shall send thee away." . . . "And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot" (Deut. 28). "But I will scatter them with a whirlwind among all the nations which they have not known" (Zech. 7:14). "And I will sift the house of Israel among all the nations, like as grain is sifted in a sieve" (Amos 9:9). There are many other kindred passages.

Now look out on the world and see how these predictions have been verified. For eighteen hundred years these descendents of Abraham have been without a country, and yet they are found in every country. Throughout the Christian civilized world, in

the cities of China, in the heart of Africa, amid the snows of Siberia, treading the burning sands of the desert, everywhere we find "the wandering Jew." As the prophets foretold, they have been scattered from one end of the earth to the other, and they have found no rest for the soles of their feet.

Now, this is not all. There is something unparalleled in their history. The Hebrew race has remained distinct from all other peoples. In a few generations people of different nationalities that meet and mingle together lose their separate identity. We see this illustrated in the United States. The various races that come to our shores soon blend into the one American people. This result is inevitable. Not so, however, with the Hebrew race. Black as a negro in Abyssinia; yellow as a Mongolian in China; white as a Caucasian in Europe and America, yet the Jewish people remain as separate as they were when they hung their harps on the willows by the rivers of Babylon. "Empires have passed away as a shadow, leaving behind them only a name, but the Jews are still there, standing apart from all other races as in the days of Jesus Christ—rich though a thousand times despoiled; increasing in num-

ber and more united than ever, though scattered by a tempest of eighteen centuries to the extremities of the globe." [1]

"Kept" is the word to use. Through thousands of years the Jewish people have been held distinct and apart for a great purpose. A wonder such as this the world has never witnessed. Look at the prophecies of men moved by the Holy Spirit and then look with awe on the unfolding drama of their fulfillment. The Jew is the standing miracle of the ages.

And for what purpose is he thus kept? Here again the Scriptures are just as explicit. Lev. 26:44 declares, "And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them." They are yet to be restored to their own land (Isa. 1:26; Zech. 1:17; etc.). Is there not something significant in the movements now going on in Palestine? Glowing visions of the future thrilled the hearts of God's ancient seers. Seated on the hills of faith, they foresaw the time when the Jews shall look on him whom

[1] From the *Argument of Christianity*, p. 239, by Dr. George C. Lorimer.

they have pierced (Zech. 12:10), and they shall repent and turn back to God. Millennial glories shall dawn upon our sinful and sorrowful world. "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9). "There is a great day coming." This testimony of prophecy in favor of the Bible and its supernatural origin has never been answered and never can be.

CHAPTER VII

The Atonement

THE Atonement; or Christ's substitutionary death for us on the Cross. One hesitates to quote the following from a professor in a seminary that calls itself Baptist. "Paul's idea of law, of penalty, of expiation, offends the modern sense of justice [what Modern?] and contradicts our ethical values at every point of contact. Without caricature it may be compared to ideas that prevail in certain police circles to-day. A sensational crime is committed; the public is greatly roused and demands detection and punishment of the criminal. This the police are unable to accomplish; but obviously something must be done to silence public clamor so they 'frame up' a case against some one who can most plausibly be made a scapegoat. He is convicted by perjury, the public cry is silenced, the majesty of the law has been vindicated, justice is satisfied." [1]

Tom Paine in his *Age of Reason* has a somewhat similar illustration; but the lan-

[1] *The Fundamentals of Christianity*, by Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, pp. 191, 192.

guage of the Crozer professor is more violent than that of the noted infidel. And this is Dr. Vedder's conception of Paul's teaching. The Cross is a "frame up"; justice a clamoring mob; Christ a "scapegoat." No, this is not a "caricature." It is worse, it is a coarse and vulgar burlesque.

(a) No orthodox Christian would for one moment accept the above as a fair setting forth of his views of the vicarious atonement. Why does the professor indulge in such misrepresentation?

(b) The answer is clear. Voluntariness marked every step of our Lord's journey from the time he left the skies until he returned again. "I have power to lay it [my life] down, and I have power to take it again" (John 10:18). "Who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2). The Cross was no afterthought. Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8 A.V.). It was not simply a man, but the God-man who himself freely suffered for our sins. These with many other scriptures completely destroy the teaching of the above extract. Of his own choice Christ gave himself for us.

(c) Dr. Vedder professes great abhorrence for Paul's theology and great appreciation for the teaching of Christ. But there is not the thickness of a sheet of tissue paper between the teachings of Paul and Christ. It could not be otherwise. Paul got his gospel direct from Christ. "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:11, 12).

Now what was this "gospel" that Paul received "through revelation of Jesus Christ"? Read II Cor. 5:21, A.V., "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"; also Eph. 1:7, A.V., "In whom we have our redemption through his blood, [even] the forgiveness of our trespasses," etc. Here we have substitution. Place these Scriptures beside Matt. 20:28, "Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." See also Mark 10:45. "A ransom for many"—*Lutron anti pollôn.*

Jesus here not only teaches the doctrine of

substitution, but the language is doubly strong. "Ransom" (lutron) means the price paid for the redemption of a person or thing. Then to take away every possibility of doubt it is followed by "for" (anti). The meaning of the preposition is seen by the following examples. "An eye *for* an eye" (Matt. 5:38); "Recompense to no man evil *for* evil" (Rom. 12:17); "Will he *for* a fish give him a serpent" (Luke 11:11); etc. Substitution is found both in "lutron" and also in "anti." Let us not forget that these are the words of Jesus himself. It is not possible to explain out of them the doctrine of substitution, so that the teaching of Paul and that of Christ are in perfect accord here as always.

(d) The Bible is full of this teaching. Everywhere a resemblance is suggested between the Jewish sacrifices of the Old Testament and the sacrifice of Christ. The one delivered the ceremonially unclean, the other provided salvation from moral transgression. "But these things became types for us" (Greek), (I Cor. 10:6). Not only is it the teaching of Christ and Paul, but John also has it. "He is the propitiation for our sins; and not for ours only, but also for the whole

world" (First Epistle 2:2). And Peter, "Who his own self bare our sins in his body upon the tree" (First Epistle 2:24). And the book of Revelation, "A lamb standing, as though it had been slain" (5:6). And the immortal song that fills the skies is, "Unto him that loveth us, and loosed us from our sins by His blood" (Rev. 1:5). The attempt of Modernists to garble the Bible and discount the teaching of Paul, in order to get rid of the substitutionary death of Christ, is a pitiable exhibition. As one has said, "The texts which teach it (substitution) are not rare and isolated expressions. They assemble in multitudes; they rush in troops. They occupy every hill and valley. They occasion the greatest embarrassment to those who deny that the relation of God to the world is determined by the Cross. Any speculation which sets itself against this mighty current flowing through all the Bible is destined to be swept away" (Dr. F. Johnson).

It is through the death of Christ that we obtain a true knowledge of the holiness of God; of the exceeding sinfulness of sin; of God's love; of the ground of our redemption; and of the security and hope of the believer. And it is by the preaching of the

substitutionary death of Christ that every great moral and spiritual advancement has been made during the past nineteen centuries. Principal Forsyth has uttered this solemn warning, "If you remove from that center [The Atonement] you have driven the nail into the church's coffin. The church is then doomed to death and it is only a matter of time when she shall expire." [1]

[1] *The Work of Christ*, p. 53.

CHAPTER VIII

The New Birth

THE Modernist knows nothing of this. One confesses to a sense of humiliation and shame as he finds the critic associating regeneration with "adolescence" and the "growing and expanding of the personal self." This is naturalism instead of the supernatural, and this again is not Christianity at all. There is an absolute necessity for this great experience if we are ever to see or enter the Kingdom of God. Without it we can know nothing of the Christian life here, nor of its blessedness hereafter. It is the *sine qua non* of Christianity.

The reason for this is clear. Heaven is a holy place. Nothing that defileth or maketh a lie can enter there. "Without [holiness] no man shall see the Lord" (Heb. 12:14, A.V.). But we are sinful by nature and sinners by practice. Something, therefore, must take place in us that will fit us to dwell with God. We must be in accord with all that heaven means. The receiver of the radio must be in harmony with the transmitter or there will be no message.

As well expect a blind man to admire the beauties of a sunset, or a deaf man to be charmed by music, or a dead man to enjoy the comradeship of the living, as for a soul blind and deaf and dead to God to enter into the fellowship of the skies. What the blind man needs is vision, what the deaf man needs is hearing, what the dead man needs is life, what the sinner needs is a Saviour. Heaven could be no heaven for the unregenerate. Its dazzling light would overwhelm them.

In other words, heaven must first enter us here, before we can enter heaven hereafter. The love of Christ must dwell within us here first if we are to dwell in the love of Christ yonder. Pealing down the ages and belting the world comes the solemn thrilling message, "Marvel not that I said unto thee, Ye must be born again" (John 3:7).

Now regeneration is not a change of nature, but the implanting within us of a new nature by the Spirit of God, through which we become new creatures in Christ Jesus. "Wherefore, if any man is in Christ, he is a new creature." We "become partakers of the divine nature" (II Peter 1:4, R.V.); "old things are passed away; behold, they are become new" (II Cor. 5:17). So vital and

central is this doctrine that our Lord puts the New Birth in the very forefront of all his teaching.

This change is a matter of personal experience. The Bible accomplishes the things that it professes to do. It has taken men of the mightiest intellect and transformed them —men like Paul and Augustine, Martin Luther, John Bunyan, and others. It has also gone down into the slums of sin and taken the very outcasts of Satan and washed and cleaned them and made some of them stars of the first magnitude to shine forever in the firmament of God. Its signs and wonders have never ceased.

There is nothing like this in any other religion in the world. In the church of which the writer was last pastor there were half a dozen men whose united testimony, in any competent court, would send any man in that city to the electric chair. Men of known probity, intelligence, and worth, who would not be led about by anybody. These men gladly came forward in our devotional services and voluntarily testified to the new power and blessedness that came into their lives when they accepted Christ as their personal Saviour and Lord.

In that city among the various evangelical churches he could find over a hundred or two like men who would testify to the same thing. He could pass all over this continent and find hundreds of thousands of men of similar standing and intelligence and character and worth, who would joyfully testify to the same blessed experience. The number of witnesses could be extended to all classes, to all ages, to all lands, and over all the centuries wherever the gospel has been preached and accepted.

Now, what have our critics and our Modernists to say to all this mass of evidence? If any fact in the universe can be established by testimony it is the fact that Christianity is a supernatural religion and that Jesus saves. Wherever our holy religion has gone and its conditions have been met, it has transformed humanity and blessed the world. Never once, when properly tested, has it failed. Coleridge was once asked, "How can you prove the truth of Christianity?" He immediately answered, "Try it."

This is the unanswerable and triumphant position that orthodoxy holds in the world to-day. Its trophies are seen everywhere. This, too, was the kind of evidence to which

our Lord himself appealed. "Go and tell John," said the Master, "the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he whosoever shall find no occasion of stumbling in me" (Luke 7:22, 23). Marvels just as great in the religious world are taking place to-day wherever the old and only gospel is faithfully preached.

CHAPTER IX

The New Age

THE Modernists are constantly calling attention to "the new age" in which we are now living. They would have us believe that unless Christianity is reconstructed and readjusted so as to be made acceptable to "the modern mind" it will lose its hold on the coming generation. And this is the work that Modernist professors in the seminaries are now feverishly engaged in doing. They are inventing a New Theology that will be in accord "with the spirit of the times."

To say the least, this is a cowardly procedure. Christ did not pander to the spirit of the age in which he lived. "Woe unto you, Scribes and Pharisees, hypocrites!" "How shall ye escape the judgment of hell?" (Matt. 23:29–32.)

Humanly speaking, it was because our Lord put himself in direct antagonism to the spirit of the age in which he lived that the rulers rose up against him and nailed him to the Cross. So also with the apostles. They did not conform to the world. Right on the spot, they charged home on their hearers the

murder of the Lord of Life. The martyrs did not adjust themselves to the spirit of their age or they would not have died at the stake.

So has it been ever with the world's great spiritual reformers. The story is told of some Jesuit priests who went out to convert the American Indians. Their message was listened to with indifference and they became discouraged. Then they changed their plan. They announced that Christ was a great Indian chief who performed prodigies of valor, had a vast number of scalps hung before his wigwam, and that he was the greatest of all their warriors. The Indians at once became excited and multitudes of converts flocked to the standard of the Jesuits. But a shrewd observer remarked that instead of the Jesuits converting the Indians to Christianity, the Indians had converted the Jesuits to paganism. The story itself is probably not true, but it points a moral. Instead of Modernism leading the age to Christianity, the age is leading Modernism into infidelity.

Away with this time-serving weakling spirit! The old is the only gospel that can save in any and every age. It has been tested and has abundantly proved its power. "And

in none other is there salvation" (Acts 4:12). Our mission is to bring the world back to God. The people will flock to the churches where this message is preached with effectiveness. They go to the churches where this is lacking, seeking for bread, and get a rationalistic stone, and then they drop off and cease to attend.

Barring transient local exceptions, easily accounted for, Modernism empties churches and paralyzes spiritual effort. For example, the Unitarians claim to have five hundred churches in the United States; some of them being wealthy. Yet in 1923 the total year's contribution (apart from endowments) of American Unitarians to church extension, church erection, missions, and all other enterprises of the American Unitarian Association, amounted to but $57,704.[1] Single evangelical churches could easily be mentioned whose benevolences in one year far exceed the total benevolences of the five hundred Unitarian churches all put together for the same time. Some individual evangelical churches double or even more than treble this amount.

Christianity is a direct message of salva-

[1] See *Leaven of the Sadducees*, by Ernest Gordon, pp. 30, 33.

tion sent by God to a sinful world and must not be tampered with. We are to preach the preaching that God bids us, and there is a solemn woe to him that takes from or adds thereto. Instead of seeking to adapt the Bible to the present age, what is needed is to adapt the present age to the Bible. "Bring back the colors?" "No! Bring up the line!" When this is done we shall have a regenerated humanity. Sin and selfishness and war and wrong of every kind will be removed and there will dawn on the world a new heaven and a new earth.

Unitarianism has several times tried to establish foreign missions, but everywhere it has failed. The dynamic which has always moved and blessed the world has been the evangelical faith. It conquered the ancient pagan world. It was the evangelical faith that startled Europe with earthquake power and gave to the world the great Reformation of the sixteenth century. It was the evangelical faith which broke up human slavery. Paul's letter to Philemon was the first emancipation proclamation. It is the evangelical faith with its priesthood of every believer that has insisted on the separation of church and state.

Were it not for the evangelical churches the prohibition of the sale of intoxicating liquors as a beverage would not to-day be the glory of the Constitution of the United States. It has sent its heroes of the Cross out into the remotest lands beyond the seas and planted its mission stations like stars of light into the midnight blackness of paganism and sin. Now, again, it is girding itself afresh for new conquests.

We must always bear in mind that Christianity is individualistic. People can no more be saved in the mass than can all the sick in a great hospital be cured in the mass. Every case has to be dealt with personally and separately.

Faith in Christ is a personal act of the soul. Jesus called individuals, dealt with individuals, helped individuals, saved individuals. We can only get the masses through an aggregation of individuals. It is because Christianity is personal that it is universal in its appeal. It can go into all the world because it has a special meassage for every creature.

How exalted our calling! We are the ambassadors of Christ. To us is committed this "gospel of the glory of the blessed God"

(I Tim. 1:11). *Let us live it.* We must be orthodox in life and conduct as well as in creed and profession. A dead orthodoxy is fatal. We need to be baptized into the passion of Calvary. Then Christianity will be invincible and irresistible.

May I close with an example of the blight of deism, which is but another name for Modernism, and the manner in which it was met and removed. The eighteenth century, especially the earlier part of it, was the time of the great deists in western Europe. They were far abler men than their modern successors. In England we meet with such outstanding representatives as Blount, Shaftesbury, Woolston, Morgan, Bolingbroke, Hume, and many others, with poets like Swift and Pope. The books of these men were published, and in some instances scattered by scores of thousands. In 1736, Bishop Butler tells us that "many people regarded Christianity as fictitious and its leading teachings only fit for ridicule." Voltaire was the most popular writer in Europe and his publications were immediately translated and for sale everywhere. Frederick the Great "knew no God and cared for no religion." "Orthodoxy was a sinking

wreck," and the "disappearance of Christianity from the earth was greatly desirable."

No one would be admitted into the leading literary circles of Germany who believed in the inspiration of the Bible. In Norway rationalism spread like "a plague over the spiritual life of the nation." It was "the midnight of the Church of Scotland." In England, "the spiritual life was at its lowest ebb." Speaking of too many of the professed ministers of that time both in Scotland and in England, Bishop Horsley remarked that they knew scarcely more about vital Christianity than "the apes of Epictetus." [1]

What were the consequences of all this?

There was a complete collapse of morality. In Germany, they never had such looseness in morals. Rationalists occupied the pulpits and preached to empty churches, while the week was spent in drinking and carousing. In France, Voltaire and his boon companions were gayly leading Paris in the dance of death that plunged the nation into the tragedy of the Revolution. In England the moral condition was deplorable. Every sixth house in London became a grog shop. "In the streets of London the gin shops at one

[1] *Memoirs of Haldane*, p. 124.

time invited every passer-by to get drunk for a penny or dead drunk for twopence." Free-thinkers' clubs abounded. Outrages and crimes were freely committed in the streets of London in broad daylight. "Only here and there did the light of truth shine dimly like funeral torches through the midnight mist, revealing the mourners for the dead." England was headed directly toward a revolution similar to that which deluged France with blood.

What was it that saved the world? The great evangelical revival.

"When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him" (Isa. 59:19, A.V.). Movings of God's spirit began to appear in different places. In England the leaders of this great awakening were John and Charles Wesley, George Whitefield, James Foster, Philip Dodridge, and Isaac Watts. In Scotland, the brothers Robert and James Holdane led in the revival. In France, the brothers Adolphe and Frederic Monad; In Switzerland, Cesar Malan, François Gaussen, and Merle d'Aubigné; in Germany, J. A. W. Neander, Friedrich Tholuck, Klaus Harms, Krummacher, and many others; in

Sweden, Henrik Schartau of Lund; in Holland, Izaak Da Costa, who, converted from the deism of Voltaire, exerted a powerful influence for Christ over the religious life of the Netherlands; in New England, Jonathan Edwards.[1] And what was the staple of their preaching? They were evangelical to the core.

Here are two typical examples. John Wesley was preaching at Newcastle-on-Tyne. His first text was, "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5). So profound was the impression made that the people clung weeping to his garments and refused to let him go. The other example is from George Whitefield. He was said to have preached three hundred times from the text, "Ye must be born again." Asked why he preached so often from this particular text, he solemnly answered, "*Because* ye must be born again."

It was this type of evangelical preaching that led to the great spiritual awakening that saved Europe and the world at that critical hour. The revival was everywhere followed

[1] See *The Leaven of the Sadducees* (1926), by Ernest Gordon, chap. viii.

by higher standards of living. In its wake came Bible societies, Sunday schools, foreign-missionary societies, home missions, tract societies, with other activities that continue to bless the world.

John Howard instituted prison reforms in Europe. J. Hudson Taylor founded the China Inland Mission in 1865, and at the end of 1910 the Mission had sent out 968 missionaries at a cost of $7,355,000. Thomas John Barnardo began his mission in London in 1866, and this work has been the means of rescuing and training about 70,000 waifs. George Müller erected the great buildings at Bristol and cared for over ten thousand homeless orphans. Lord Shaftesbury, the English philanthropist and statesman, devoted his great life to ameliorating the condition of the unfortunate, the poor, and the oppressed. William Booth organized the Salvation Army, which went down into the darkest slums and rescued the derelicts of sin all over the world. D. L. Moody was marvelously used of God in the ingathering of multitudes and in deepening the spiritual life of his age. All these were men of great faith and prayer and all of them were evangelical

in every fiber of their being. The number mentioned above could be indefinitely increased. These are the people who have been doing things for God.

And what America needs most of all is a great spiritual awakening, a mighty Holy Ghost revival that will sweep all over this country from shore to shore. This will solve our problems. It will drive out Modernism and all other "isms" like chaff before the wind. Besides those perishing beyond the seas, many even in our own land remain unreached, "Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezek. 37:9). The call today is for stalwart believers, men who believe to the very tips of their fingers, men acquainted with their Bibles, men who have experience, men who pray, men who live, men who know, men who have convictions and the courage of them to the last atom of their being. Then things will happen. The golden age of the pagan world is in the past. Christianity alone has its golden age in the future. Many believe that we are now on the eve of a world-wide revival.

> Yes, we trust the day is breaking
> Joyful times are near at hand.

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SARGON II, CAPTOR OF SAMARIA. FROM SARGON'S PALACE AT KHORSABAD

"The king of Assyria took Samaria, and carried Israel away into Assyria." II Kings 17: 6.

APPENDIX

Modernists are in the habit of speaking slightingly of the cosmology of Genesis and of the Old Testament generally. They have utterly failed to appreciate the sublimity and grandeur of these majestic descriptions in the Bible, in contrast with the coarseness and crudeness of pagan cosmology. The language of Scriptures here is unapproached in any other literature. Whence this difference? Science, of course, knows now of the revolution of the earth and yet astronomers and all others speak to-day of the sun rising and setting and of the four corners (quarters) [1] of the globe precisely in the same terms that we find in the Bible. It could not be otherwise.

A universal book must speak the universal language of appearance, otherwise it would be meaningless in other localities and at other times. This is a proof of inspiration. But there is no warrant for the assumption that

[1] The word for "corner" in the Old Testament (kanaph) is used 130 times. Only once is it translated corner (Ezekiel 7:2). Its primal meaning is "wing"—*i.e.*, that which is stretched out. It signifies here that which is spread out in the four cardinal directions; therefore, the four quarters of the earth. (See Deut. 22:12.) In the New Testament the word for corners in Rev. 7:1 is translated "quarters" in Rev. 20:8. The term in these cases signifies, "The extreme limits of the earth" (Thayer).

the Bible teaches that the earth is a vast level plain with the vault of heaven either resting upon it or revolving around it, like a great drum. So prominent an authority as E. W. Maunder, superintendent of the Solar Department of the Royal Observatory, Greenwich, England, says of this assumption: "It is in reality based more upon the ideas prevalent in Europe during the Dark Ages than upon any actual statements in the Old Testament. The same word (hugh) used in the Old Testament to express the roundness of the heavens (Job 22:14) is also used when the circle of the earth is spoken of (Isa. 40:22), and it is likewise applied to the deep (Prov. 8:27). Now, it is obvious that the heavens are spherical in appearance, and to an attentive observer it is clear that the surface of the sea is also rounded. There is, therefore, no sufficient warrant for the assumption that the Hebrews must have regarded the earth as flat."[1] The same Hebrew word which describes the spherical form of the heavens is also used to describe the spherical form of the body of the earth. This teaching is confirmed by Job 26:7—"He stretcheth out the

[1] See the *International Standard Bible Encyclopædia,* article "Astronomy."

north over empty space [therefore the heavens do not rest upon it], and hangeth the earth upon nothing." This is what science has since found out. Who taught all this to Job?

What, too, of the intimations we have that other nations knew of Joshua's long day? Might it not be well to investigate? And why charge cruelty in the punishment of sin against the God of the Old Testament when we have severer punishments still? What of earthquakes and famine and pestilence and plagues? Jesus was love incarnate, and yet (nay, because of this) nowhere do we find words of such scathing denunciation against sin as those that fell from his lips. The trouble with people now is that they think no one holds them responsible, and they imagine they have a God whom nobody fears.

PART III

ORGANIC EVOLUTION

CHAPTER I

Organic Evolution Defined

BEFORE closing our studies we pause to make some observations on the subject of evolution. This is done for two reasons. First, because of the relation that evolution sustains to the Bible and the teachings of the Christian religion, and, secondly, because it is a subject which is at the present time greatly confusing and agitating public opinion and on which people are inquiring for light.

Let us begin, then, by asking ourselves what evolution really is.

I. *Definition of Organic Evolution.*

The first thing which impresses one as he approaches any study of this subject is the wide confusion that meets him right on the threshold.

There is perhaps no field of inquiry where there is such an amazing lack of clear thinking and exact definition as one meets with here. We are living in a time when people have simply gone "evolution mad." It is applied to biology, geology, palæontology (fossils), anthropology, philosophy, art, so-

ciology, ethics, and religion. Everything is evolution.

This loose use of the term leads to bewilderment. Says Professor Louis T. More of the University of Cincinnati on this subject: "The descent from scientific to the vague use of scientific terms by the humanitarians and the sociologists has been rapid and fatal." [1] And again, "It would be easier for the rest of the world if they [the biologists] would just come to some agreement among themselves on any one theory of evolution and would then learn to express themselves so that others could understand what they teach." [2]

Says Professor T. J. Smith of the University of Melbourne, Australia: "No one knows exactly what it [evolution] means, but it is used freely by all." [3] Professor O'Toole speaks of the "vicious ambiguity and the unlimited elasticity of the term evolution," which leads to "astonishing confusion of ideas and total lack of historic sense." [4]

Leading evolutionists themselves are compelled to admit the same thing. Professor

[1] *Dogma of Evolution*, 1925, p. 386.
[2] Professor More in the *Saturday Review*, October 31, 1925.
[3] *Studies in Criticism and Revelation*, p. 111.
[4] *The Case Against Evolution*, p. 75.

Vernon D. Kellogg of Leland Stanford University, well known as one of the outstanding evolutionists in the country, acknowledges that "evolution is defined in a score of ways, but not clearly in any way. Each one defines it for himself and no two define it alike. It is used in the titles of hundreds of books and each book covers what it will." [1]

Curiously enough, he falls into the same error which he condemns. He proceeds to give a description of the various forms of life in the world, both in the vegetable and in the animal kingdom. Then he defines evolution as follows: "Now evolution means to me first something of an explanation, of why and how there are so many kinds of living creatures, with all their varied forms and manners, yet all striving for similar ends and with much commonness of method." [2]

"Something of an explanation"? But surely he does not mean what he says. In pagan mythology he could find "something of an explanation." But he would, of course, repudiate this. In the Bible there is the only complete and unanswerable explanation. God created all these forms of life. But this Dr. Kellogg also rejects. For him there

[1] *Evolution*, pp. 1, 2. [2] *Ibid.*, p. 3.

must be one unbroken chain of life developed from the lowest one-celled creature through myriads of intervening species and ages, from simple to complex and "from amœba—and simpler—to man." So that this loosely employed "something" becomes a very definite materialistic theory.

Dr. E. G. Conklin, professor of Biology in Princeton University, in *The Direction of the Human Mind*, p. 176, says: "From primitive protoplasm have developed all the multitudes of living things which inhabit the globe, including man, the paragon of animals, the climax of evolution." An amusing example of this recklessness of definition, or lack of definition, is furnished by William H. Goldsmith, Professor of Biology in the Southwestern College. He is an ultra-evolutionist and defines it as "the science of development." He then adds: "The mere classification of any animal or plant is an expression of evolutionary facts. The horticulturist, the animal-breeder and even the farmer who improves his plants and animals by systematic methods are either consciously or subconsciously aiding in the process of evolution." [1]

[1] *Evolution or Christianity*, p. 22.

This is surely loose enough to suit anybody. As a matter of fact he has thrown the subject of scientific evolution entirely overboard and flounders about in a bank of fog. After this, one is not at all surprised to find Professor Goldsmith claiming to demolish (?) anti-evolutionists right and left in a page apiece. Nor are we surprised to find him asserting that evolution is promoting piety in our colleges and universities. All that he needs to do is to investigate a little farther.

Dr. George Howard Parker, Professor of Zoölogy, Harvard University, tells us "that plants and animals have arisen by the modification of earlier forms."[1] But how? These modifications could take place by creation. But he attacks and rejects creation and substitutes evolution in its place. So that here again this definition is too broad and vague.

Who would think of calling anything a science—*i.e.*, "verified and systematic knowledge," which is based on such indefinite generalities? The evolutionists act as if they were conscious of defeat and are now trying to hide their retreat behind a bewildering smoke screen.

[1] *What Evolution Is*, p. 7.

It cannot, therefore, be repeated too often or insisted upon too strongly that when a person claims to be an evolutionist he should be asked to make perfectly clear what he means. Clear thinking, clearly expressed, is absolutely necessary if we are ever going to get anywhere. Do not be thrown off the track. Do not move one inch until you know precisely what the evolutionist means when he is discussing this subject. In many cases it will be found that the answers are just as foggy and vague as those we have just noticed.

What, then, have we in mind when we speak of organic evolution? [1] For the sake of clearness let us consider it, first negatively.

1. *There is development without having anything whatever to do with evolution.* The oak is developed from the acorn, the eagle from the egg, and the man from the child. Darwin and his friends did not make this discovery. It has been known since the year one. Take for example the development of the railway locomotive through all its upward steps from the little "Rocket" of Stephenson (1829) until you have the great

[1] Cosmic evolution as distinguished from organic evolution is an attempt by means of resident forces to account for the universe,—stars, sun, and earth. It is sometimes known as the Nebular Hypothesis.

Pacific Mogul with its ten driving wheels, the whole weighing about 200,000 pounds.

Put these successive locomotives in a row on a railway track. Here we have development without evolution. The lesser locomotive did not grow into or evolve itself out into the superior one ahead of it. Nor did the next into the one ahead of it, and so on throughout the series. There has been no evolution. There has been no growth from one to the other. In each case there was something new superimposed, an addition from without, by an external agent, something suggestive of a creative act.

Or take another illustration. A one-wheeled cycle does not evolve itself into a bicycle and that into a motorcycle and that into a tricycle and that into a four-wheeled carriage and that into an automobile and that again into a locomotive. There is development, but no evolution. We have an orderly development in the first chapter of Genesis, but each step is a direct fiat of the Creator.

2. *There is the succession of events without evolution.* The word evolution comes from the Latin "*ek*," out of, and "*volvo*," to roll—to roll out of. There is succession in the links of a chain, but here again there is no

evolution. The second link did not roll out of the first, the third did not evolve out of the second, etc. So, too, summer succeeds winter, heat succeeds cold, season succeeds season, day succeeds night, but the one is not produced by the other. We have sequence of events without any causal connection between them.

3. *There is resemblance without evolution.* This is true even in the material world. Two mountains, two valleys, two rivers, two portions of scenery may look alike and the one suggest and call to mind the other. It is true in the vegetable kingdom. Two trees may look alike. It is true in the animal kingdom. Two horses, two sheep, two fowls may look alike. It is true of the human race. One man may resemble another man and yet neither he nor his family may ever have seen or known or had the slightest relation to the other. One of the men may live on this continent and the other come from South America or Australia. Because they look alike it does not follow that the one was evolved from, or out of, the other.

In a world like ours all the creatures in it must bear a certain resemblance to one another. Otherwise they would not be capable

of existing. An organ that meets certain conditions is to be expected again wherever similar conditions call for it. For example, there is a certain marked resemblance between a man and an elephant. Both have skin, bones, muscles, nerves, eyes, ears. Each has a head, a mouth, a heart, lungs, blood, veins, etc. But it does not follow that the man came from the elephant or that the elephant came from the man.

A row of bottles on the shelf of a drug store may resemble each other; but it does not follow that those bottles were evolved one from another nor that their contents are the same. A deeper and more vital relationship than that of resemblance is needed. There is a certain resemblance between a human being and the various classes belonging to the monkey tribes. But it does not follow either that man descended from apes or that apes descended from man or that they both sprung from a common origin. The resemblances are superficial and the differences are fundamental and wide as the chasm between man and brute.

Secondly. Now approach our subject from the positive side.

What, then, do we mean by evolution?

We must go back from vague generalities loosely thrown together that simply confuse. We must seek for an exact statement and one regarding which there is agreement. The one which fulfills these conditions best is the definition given by Professor J. N. Le Conte of the University of California. Among careful and thoughtful men who look for accuracy, it is accepted alike by evolutionists and anti-evolutionists. Lyman Abbott, himself an evolutionist, said of it, "The best simple definition of this process of evolution that I have ever seen is Le Conte's." Now here is this famous statement: "*Evolution is continuous progressive change according to certain laws and by means of resident forces.*" Let us look at this. There are six things involved:

1. This definition does not account for the origin of things.
2. It includes changes.
3. These changes are to be continuous.
4. They must be progressive.
5. They are to be in accord with certain laws.
6. All these changes are to be produced by resident forces.

It will be observed that evolution does not

attempt to tell whence came matter, life, laws, change, progress, resident forces, continuousness, etc. It tries to do away with miracles and yet has to posit tremendous miraculous facts at the very start. Why reject them afterward? It has to bridge the gulf between the organic and the inorganic world.

Says Professor Kellogg, "Granted life, granted matter, granted energy, granted any existence of anything at all and granted an ultimate cause or causes," then he thinks evolution can explain things "as they are." [1] He has to take tremendous things for "granted." Christianity alone furnishes the perfect and luminous answer. They were created by God.

It will also be noticed that according to this theory all the changes that have taken place in our world have been produced by resident forces—*i.e.*, "within matter." In other words, there are forces within matter itself that have given rise to all the forms of life that have existed in the earth. There was nothing from without that produced these changes. The resident forces have done the whole business. God or some unknown

[1] *Evolution*, p. 4.

cause started things, but has had nothing to do with the remaining program. Resident forces take care of the rest.

To state the case more in detail, Professor Maynard M. Metcalf, zoölogist, Oberlin College, at the Dayton trial is quoted as stating that at a moderate estimate life has been 600,000,000 years on our planet.[1] Life, we are told, started with a single cell. How this living cell or piece of protoplasm came to our world is unknown to any of the advocates of this theory. From this cell came the smallest known form of animal life, the little amœba, a single-celled speck, only the one-hundredth part of an inch in diameter. Out of this amœba the evolutionists would have us believe came all the animal and vegetable life that has existed in our world.

Kellogg tells us that 500,000 kinds of animals and 250,000 kinds of vegetables have been classified, while Darwin puts the number of species at two or three million. These were all evolved out of a single cell. A piece of gold may be rolled out indefinitely, but it will still remain gold. In other words, nothing can be *e*volved that is not already *in*volved. The evolutionists would have us

[1] *New York Times*, July 16, 1925.

believe that all the life that has ever been or ever will be in the world was potentially involved in and came out of a single cell. *Some* cell!

Oh, unbelief! Great is thy skeptical faith. Darwin (1809–1882) claimed that not only the body, but also the mind or soul, came from the lower animals. Here are his own words: "Nevertheless, the difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind." [1] Again. "There is no fundamental difference between man and the higher mammals in their mental faculties." [2]

Huxley, Darwin's great champion (1825–1895), was a materialist. He says, "I hold with the materialist, that the human body, like all living bodies is a machine, all the operations of which will, sooner or later, be explained on physical principles. I believe that we shall sooner or later arrive at a mechanical equivalent of consciousness, just as we arrived at a mechanical equivalent of heat." [3] In other words, mind is governed by the same laws that govern matter. When the body crumbles into dust, consciousness or

[1] *Descent of Man*, p. 143.
[2] *Ibid.*, p. 74.
[3] *The Dogma of Evolution*, p. 263.

the conscious soul will crumble with it. Destroy the candle and the light will go out.

Ernst Haeckel (1834-1919), the great German biologist and evolutionist, was also a materialist. He declared that "free will in any form is a delusion."[1] Fiske (1842–1901) also rejected the freedom of the will.[2] Kellogg believes that the soul of man is the same as that of animals. He says that the difference between the human mind and that of the other animals is "essentially only quantitative, not qualitative."[3]

Dr. George Howard Parker, Professor of Zoölogy and Director of the Zoölogical Laboratory, Harvard University, declares: "Who for a moment would attempt to account for the Divine Comedy as a product of evolution? And yet if evolution means anything it means exactly this. Somewhere in the scope of its totality evolution must find a place for the highest achievements of the human soul or the general conception crumbles. Every thorough-going evolutionist believes this."[4] He closes his book with this sentence, "There is, after all, only one kind

[1] *The Dogma of Evolution,* More, p. 336.
[2] *Ibid.,* p. 335.
[3] *Evolution,* 1924, p. 246.
[4] *What Evolution Is,* p. 152.

of life in the universe." Then what becomes of the human soul and a personal God?

Dr. Irwin Edman of Columbia University boldly teaches his students that "Immortality is a sheer illusion," and that "there is practically no evidence for the existence of God." At the same time Professor John Broadus Watson of Johns Hopkins University teaches his students that "freedom of the will has been knocked into a cocked hat" and that such things as the "soul" and "consciousness" are mere mistakes of the old psychology.[1]

We close these examples, which might easily be multiplied, with the following from James Harvey Robinson, in *Science* of July 28, 1922, p. 95: "The facts indicate that man's mind is quite as clearly of animal extraction as his body."[2] This, at any rate, has the merit of frankness.

[1] See the *Century Magazine* for February, 1923, p. 638.
[2] *The Case Against Evolution,* O'Toole, p. 195.

CHAPTER II

The Result of This Teaching

Now what is the result of all this teaching? Dr. James H. Leuba, a Professor of Psychology in Bryn Mawr College near Philadelphia, Pennsylvania, is the author of a book entitled, *Belief in God and Immortality*. From a treatise called *American Men of Science*, having a list of the names of 5,500 scientists (practically every American scientist) he selected a thousand names as representative of the whole. To each of these one thousand he sent a personal questionnaire. From the answers he received he has tabulated the following result: "Over half of them doubt or deny the existence of a personal God and a personal immortality. Among biologists, believers in a personal God number less than 31 per cent., while believers in a personal immortality number only 35 per cent." [1]

Take another statement. "Eighty-six and eight-tenths per cent of the great psychologists of the country acknowledge that they

[1] A. C. Wyckoff, *The Biblical Review*, N. Y., April, 1923, p. 208.

do not believe in the existence of a personal God." And what of the students? "A large percentage of them abandon the cardinal Christian beliefs. It seems probable that in the leading colleges from 40 to 45 per cent of the students with whom we are concerned deny or doubt the fundamental dogmas of the Christian religion." [1] A society for the propagation of Atheism was incorporated in New York in 1925. Outside of Russia this is said to be the only organization of this kind in existence. Chapters and clubs of this atheistic society have been springing up in colleges and universities throughout our country. It has officially declared itself in favor of evolution.

According to the scientists this law of evolution—this continuous progressive change—is yet in full force. Man is the highest development of life now on the planet, but evolution must yet produce beings higher than he is—*viz.*, the superman. Kellogg frankly says: "But for myself, I see nothing impossible in a higher man." [2] Dr. Frederick Tibney of Columbia University, N. Y., takes the same position.

[1] James H. Leuba, *Belief in God and Immortality*, p. 280.
[2] *Evolution*, p. 6.

This teaching about the superman was taken up in Germany and became the philosophy of Nietzsche (1844–1900). The Standard Dictionary says of Nietzsche that "he was the apostle of the doctrine of the superman." The spirit of this teaching became universal in the Fatherland. Might made right and the people came to worship the God of Force.

In his natural selection or survival of the fittest Darwin teaches that the strongest live and the weakest die. This is exactly the teaching of Nietzsche. The Germans were the favored race. In the struggle for existence the strong were to push the weak to the wall. In the bitterest language Nietzsche denounced Christianity because of its virtues and its care for the needy and the weak. Let me quote one sentence to show his (Nietzsche's) spirit. "I call it [Christianity] the one immortal shame and blemish upon the human race." [1] He proclaimed war "a biological necessity," exhorted the people to "be hard," and extolled Odin, the old German pagan god of war, as high above Jehovah. In cheap editions these teachings were spread

[1] *The World in the Crucible,* Gilbert Parker, p. 66.

over Germany and copies were found on their soldiers.

Now let us turn to the pages of Professor More. "The Germans in their schools, in their pulpits, in their government, and in their philosophy of Nietzsche, adopted it [the doctrine of the superman of evolution] more unreservedly than any other nation. Unfortunately, they did what no other people were willing to do; they put the fallacious doctrine into practice. They plunged the world into a war which was in every sense a struggle for existence." [1]

Now trace the steps: Darwin, Nietzsche, the superman, the World War. Darwin gave this teaching to Nietzsche, Nietzsche gave it to Germany, and Germany paid back England and the world with the most disastrous war that ever desolated our earth. Any speculation or theory which can contribute in any degree to such appalling results is its own refutation.

THEISTIC EVOLUTION

Let us hasten at once to say frankly and gratefully that many who call themselves

[1] *Dogma of Evolution*, p. 345.

evolutionists do not go so far as we have described. They are known as theistic evolutionists. While they admit that the body has been evolved and has come up from the brutes, they believe that the soul of man is a direct creation from God. They profess to hold the Bible with one hand and evolution with the other. There are good people who claim to do this. But they are standing on an inclined plane and the logic of the situation is against them. The moment you admit the supernatural and miracles, the chain of life, this law of gradual continuous upward progress from the lowest forms of life up to man, is broken and evolution is gone.

The consequence is that in many cases theistic evolutionists are weak on evolution on the one hand and weak on the Bible on the other. They diminish and, as far as possible, endeavor to get rid of the supernatural. They deny the special inspiration of the Scriptures, discredit the virgin birth, the unique Deity of Christ, the vicarious Atonement, the resurrection of our Blessed Lord and his personal and visible return.

Names of theistic evolutionists who do this could readily be mentioned. However sincere they may be, they are trying to breast a

stream that will prove too strong for them. The question must inevitably arise: "If the body comes to us from the lower animals, why not the mind also?" Professors in too many of our universities and colleges are driving this question home to its ultimate and logical conclusion, which lands them squarely into materialism. No God—no soul—no immortality. Man is but a superior animal, and when he dies he will perish as do the brutes. Vanity of vanities, all is vanity. Then let us eat and drink for to-morrow we die.

INSTINCT AND INTELLIGENCE

Before leaving this part of our subject a remark should be made about the difference between the instinct of the brute and the intelligence of man. If instinct came by evolution all those creatures that depend on instinct would perish in the first generation. What would become of the beaver before he had gradually acquired over long stretches of years, the habit of building his dam or the bee until it learned to construct its hive, or the silkworm its cocoon?

Instinct is bestowed completely at the beginning of life and remains practically un-

changed, so that instinct refutes evolution. As has been said, the ape remains to-day the same as he was when he first appeared on the earth. He has never yet learned to plough or sow or reap or gather into barns or build himself a house or a school or a city or make a garden. He never struck fire with a flint or made himself an ax or a gun, or invented an alphabet.

Contrast this with the achievements of human genius in its mastery over earth and air and sea. Recall what man has accomplished in literature, in science, in philosophy, in abstract reasoning, in music, in art, in architecture, and in a thousand other fields.[1]

And this is the least. Man has a moral and spiritual nature. He can know and worship God. Monkeys build no churches. Some of the islands of the Pacific, a short time ago, were inhabited by cannibals. Under the influence of Christian missions these savages have been transformed into a peaceful, law-abiding people with all the blessings of a Christian civilization. Fill these islands with apes and gorillas. Then ask how long it would take the evolutionist to preach so as to transform these creatures into "God-fearing,

[1] See *Problem of Origins*, by L. S. Keyser, p. 150, *passim*.

man-loving, self-conscious beings," believing in immortality and objects of saving grace?

This illustration is used to show that there is a chasm wide as eternity between the instinct of brutes and the soul of man created in the image of God and born for immortality. It is a difference not of degree, but of kind. Man is conscious of destiny. He knows that he is a free moral agent under law and therefore responsible. He can sin and he can suffer. He can repent and be forgiven. He can be transformed into a new creature and rise to heights of imperishable glory. "There is a spirit in man, and the breath of the Almighty giveth them understanding" (Job 32:8).

Thus far we have considered what this theory really is. We shall now consider the real issue.

CHAPTER III

The Real Issue

HERE we meet the issue squarely. The fatal rock on which this whole speculation splits and goes to pieces is that one species never passes into another species by natural evolution. There is no such unbroken chain of life evolving from the amœba up to man. Putting it in the fewest possible words, by species in the animal kingdom we mean those that interbreed. In the vegetable kingdom we mean identity of form and structure, and power to reproduce its kind. The Standard Dictionary defines species as follows: "Biology. (1) A classificatory group of animals and plants subordinate to a genus and having members that differ among themselves only in minor details of proportion and color and are *capable of fertile interbreeding indefinitely*. (2) In evolutionary biology, a common group of interbreeding organisms."

There are minor variations that take place inside a species, but one species never breaks over the fence and passes into the field of another species. Let us be clear here. Take

an illustration. The ass is of African origin and there is a great variety of these animals, wild and tame, large and small, active and slow, but they constitute one species. They interbreed.

The same is true of horses. Of these there are many kinds, also. There is the little Shetland pony, the Arab, the Suffolk, the Clydesdale, the Percheron, and a large number besides. But they constitute one species. They interbreed. Now bring the horse and the ass together and you have a mule. But the mule is sterile, a hybrid. "The stubborn mule still blocks the way of evolution."

Take an illustration from the vegetable kingdom. The name of Luther Burbank at once suggests itself, together with the marvels he achieved with plants, flowers, and fruits.

But he has produced no new species. He has furnished a splendid plum called the "Climax," but this was the result of a cross between a bitter Chinese and an edible Japanese plum—both inside the same species. In the textbook that created the great stir at Dayton, Tennessee, an evolutionist book, there is the following: "But none of Bur-

bank's products grow from seeds; they are all produced asexually from hybrids"—*e.g.*, "by budding, grafting, or slipping." [1]

A species produces its own kind from its own seed, but a hybrid does not. Burbank's changes are within the species. So also with the famous Marquis wheat of Canada. It is a variety inside the species. Its male parent is a seed from Central Europe and its female parent a seed from India, both parents being wheat. Many mistakes are made by confusing varieties inside of a species with a species crossing over the wall and passing into another species. This never takes place. Darwin is compelled to admit: "There are two or three millions of species on earth. Sufficient field, one might think, for observation, but it may be said to-day that in spite of all the efforts of trained observers, not one change of species is on record." [2] Says Dr. J. B. Warren of the University of California: "If the Theory of Evolution be true, during the many thousands of years covered in whole or in part by present human knowledge, there would certainly be known at least a few instances, or at least one instance, of the evolu-

[1] *A Civic Biology*, by Dr. G. W. Hunter, Professor of Biology, formerly of New York City, p. 255.

[2] Darwin's *Life and Letters*, vol. iii, p. 25.

tion of one species into another. No such instance is known." [1]

Now turn to the first chapter of Genesis. Here stands God's ancient ordinance immutable and unchanged. "Every seed after its kind"—"Every creature after its kind." Who told Moses back yonder of this great law that has ploughed its way throughout the whole history of the animal and vegetable kingdom? It was revealed to him by God, and all the investigations of all the ages only confirm this ancient record. Instead of having in our veins the blood of insects and fishes and snakes and birds and monkeys, Paul tells us that "All flesh is not the same flesh" (as the evolutionists would have us believe), "but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes" (I Cor. 15:39).

The following amusing incident is said to be actually true. The president of a Northern university was in the habit of declaring that the Bible teaches evolution. Plant corn, and does it not say, "first the blade and then the ear," etc.? And then, with a flourish, he would triumphantly exclaim, "There is evolution for you." Unfortunately the learned

[1] *Evolution,* Graebner, p. 63.

president did not finish the verse. Plant corn and you reap what? Wheat? Oats? Barley? Or some other grain? This would be evolution. But no, plant corn and you will reap corn. This flatly contradicts this theory and is another illustration of God's unchanging law, "Whatsoever a man soweth, that shall he also reap."

Let us advance a step farther. Instead of "progressive change" the reverse is what takes place. The varieties in a species do not go on to form new species, but, left to themselves, they go backward and revert to the original type. Take an example. One authority states that there are sixty-three varieties of dogs. We have them of all sizes and kinds, from the small King Charles spaniel up to the Great Dane or St. Bernard. Place all these varieties together in an inclosure and let them live there. Instead of their evolving into a higher type and giving us a new species, in time they would revert back to the old original mongrel dog. There is *de*volution instead of *e*volution.

One is reminded of Darwin's favorite study of pigeons, where similar results take place. There are said to be over seventy va-

rieties of them.[1] We have the pouter, the carrier, the tumbler, the trumpeter, and the like. Bring all these together and let them live with one another long enough, and instead of rising into a higher order they would in time revert to the original rock dove. There is no upward push, but instead they come back to the norm whence they started.

If we have cleared the way this far we are now in a position to take positive grounds. We have already referred to the book of Dr. Kellogg. While he uses the word evolution constantly, yet in all his book from cover to cover he does not furnish one example of where one species has passed into another. He uses the term loosely and in the vague sense of resemblance or development, and then leaps across the unbridged chasm and concludes that he has proved the evolving of different species out of other forms. In reality he has never touched the center of his subject. He writes interestingly of plants and mammals and birds and fishes and insects all the way down to the amœba. But he does not explain why fossil remains of fish that existed ages ago, back in the Devonian period, are precisely like those we have now. He

[1] *Origin of Species*, pp. 18-25.

does not make clear why the earliest representations we have of human beings are as mature as those of the present time.

He asks us to visit a museum of natural history and observe the resemblance between different skeletons as they are there artificially arranged to order. But take now any of these examples, take even those that are most like each other. Take his chimpanzee and man.[1] The question is not one of resemblance. It is, did one species evolve out of itself into another species? Did his chimpanzee evolve into a man? Where are the intervening links? Until this is proved, nothing is proved. Indeed, evolutionists themselves do not now claim that this took place. They have receded from their former position. Men and monkeys, they tell us, are only first cousins. They came from a remote common stock. And so his argument from resemblance falls to pieces.

These different skeletal forms in the museum are the impressive handiwork of God, but they are arranged so as to suit their theory. He cites the old stock example of the alleged evolution of the horse. Away off in the remote ages in the lower Eocene period

[1] *Evolution*, p. 215.

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(Left) Nebuchadrezzer (or Nebuchadnezzar) of Babylon, 604–561 B.C. This cameo preserves his portrait. The surrounding inscription contains the words, "Nebuchadrezzer, King of Babylon." Taken from a black stone dedicated to Merodack. See Jeremiah 50: 2.

"Nebuchadnezzar, King of Babylon, came he and all his host, against Jerusalem. And he burnt the house of the Lord and the King's house and all the houses of Jerusalem." II Kings 25: 1 and 9.

(Right) Antiochus Epiphanes, King of Syria, headpiece. The Nero of Jewish history who sought to destroy the people and their worship, 168–164 B.C. Defeated by the heroic Maccabees. The feast of Dedication, John 10: 22 42, was established to commemorate this victory.

the fossil remains of a little animal about the size of a fox (or was it not the size of a domestic cat?) were found, "supposed" to have some remote resemblance to a horse but having five toes. Then after a long period in the lower Miocene epoch the fossil remains of a creature were found about the size of a sheep, "supposedly" related to a horse, with four toes. Coming down again an indefinitely long period of time to the lower Pliocene age, fossil remains about the size of a donkey were found with three toes, "presumably" allied to a horse. And finally after a prolonged interval in the early Quaternary (Pleistocene) period the horse himself appeared, differing, however, from his nearest ancestor, "in shape of skull, length of molar teeth, and other details." [1] To this three answers will suffice.

(a) This pedigree is all based on supposition. (b) If the little fox-like animal had had a single hoof on each foot and the horse of to-day five toes on each foot, this might be regarded as evolution, "going from the mple to the complex." But this is the reverse of that, it is from the complex to the simple. (c) Where are the intervening links which show that the fox- or cat-like creature

[1] *Evolution*, p. 75.

evolved into the size of a sheep, or the sheep-like animal into that of the size of the donkey, and so on up to the horse? Until these are supplied there is no proof, and they are simply furnishing us with guesswork. When this is the "classic" and "complete proof of the evolutionists," it shows how flimsy and imaginary the foundations are upon which the theory rests.

Dr. Kellogg has no use for the Bible or Christianity. With him the hope of the world is in regulating immigration, birth control, improving the human stock by good breeding, education, protecting public health, following science, eugenics, etc. No wonder that the outlook of the human race appears to him so gloomy. With those holding like views he has become the pitiable victim of his own false teaching. He lands in materialism and materialism is the religion of despair.

CHAPTER IV

Theories of Evolution Examined

OF THESE there are six that are outstanding:

1. *Natural Selection.* We begin with Darwin. His theory is summarized in the title of his book, *The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for Life.* It is to Spencer that we are indebted for the added title, "The Survival of the Fittest." It might more properly be called the "extermination of the less fit." What do we mean by natural selection? It is this: Nature produces many more seeds than grow to maturity. They claim that those which do survive are always the fittest. There are slight variations in all living objects. No two of them are exactly alike. Those fittest alone continue to repeat themselves during innumerable successive generations until ultimately they give rise to a new species.

That is to say, the fish in time ceases to be a fish and becomes a land animal. The pine ceases to be a pine and evolves into—*e.g.*, an oak tree. The strongest survive and the

weakest perish. This is what has been called "the bloody ladder" or the rule of the jungle.

Says J. Arthur Thomson, "Tone it down as you will, the fact remains that Darwinism regards animals as going upstairs in a struggle for individual ends, often on the corpses of their fellows, often by blood and iron competition, often by a strange mixture of blood and cunning in which each looks out for himself and extinction besets the hindermost." [1]

To this we reply:

(a) Not one case of any such evolution as Darwin mentions has ever been found. Therefore the theory fails.

(b) Darwin fails to account for the slight variations which he mentions; so that he does not begin with the "origin of species" as he professes to do.

(c) Only in an infinitesimal way is it true that the fittest survive. They were not the fittest of our soldiers who survived our World War while the unfit alone were killed. They are not the fittest of the seeds that always grow, but those that are left, or that escape destruction through exposure or accident of position, or are overlooked by those that feed

[1] Quoted by George McCready Price in *The Phantom of Organic Evolution*, p. 182.

on them, or from any other cause. The great monsters of the geological age have perished, but little insects have survived. "The race is not to the swift, nor the battle to the strong" (Eccl. 9:11). In other words, the true statement of the facts is not "the survival of the fittest," but "the survival of the average." [1]

(d) Acquired characteristics are not transmitted. The child of a blacksmith is not born with a strong right arm because his father had one. For ages Chinese women have practiced foot-binding, but their children continue to be born with natural feet. Some tribes have pierced their ears from time immemorial, but their offspring are not born with pierced ears. Variations acquired are not carried on to coming generations, so that this claim of evolution falls to the ground.

(e) Applied to practical life, this theory of the survival of the fittest would array itself against all hospitals, asylums, and charitable institutions. These protect the weak and the unfortunate, while according to Darwin they ought to be weeded out. Only the strong are the ones who should live. Applied

[1] For an able discussion of this see *No Struggle for Existence, No Natural Selection,* by George Paulen.

more broadly to the human race, "The most powerful nation is to wipe out the weaker without pity. Why should there be pity when it is the law of nature that the strong shall inherit the earth and might is right?" We reply it would be a libel on the Almighty to charge him with creating a world based on selfishness, vindictiveness, savage mutual destruction, where the fittest alone are entitled to survive. Such a Supreme Being "red in tooth and claw" is not the God of the Bible.

(f) Evolutionists have now given up this teaching of Darwin. Its present status is set forth in the following statement by John Burroughs, the well-known naturalist, in the *Atlantic Monthly* of August, 1920. He says, "He [Darwin] has already been as completely shorn of his selective doctrine as Samson was shorn of his locks."

2. *Embryology, or the Recapitulation Theory.*

(a) This theory claims that the human embryo as it grows takes the form of different animals. And this is put forth as the proof that man came up through these animals to what he now is. The first man who advocated this theory was Carl von Baer (1792-

1876). Haeckel took it up with great enthusiasm and in his drawings he glaringly falsified the facts in favor of evolution.

The discovery of these frauds and forgeries created a tremendous scandal in Germany. Forty-six professors representing twenty-five German and Austrian universities and scientific schools, repudiated his conduct and Haeckel was thrown overboard. Yet the theory still survives in certain quarters. The reply is ready: No human embryo resembles a monkey. This at least is clear. Neither has it at any time been a fish or amphibian or reptile. Moreover, if man came up through millions of years and countless animals, if this teaching is true, why are not all these forms found in the history of the human embryo? Where are the missing links and why are they absent? Why are a few selected and the throngs of others all wanting?

Then again, the few forms that are there are purely fanciful. Take their strongest proof, the one that they constantly bring forward. At a certain stage in the human embryo there are certain markings which they suppose resemble the gills of a fish. Therefore the evolutionists jump to the conclusion

that man came from a fish and these markings are relics of fish-gills. The answer is: These markings in the embryo are not gills at all, never were, and never become such. They develop into the human ear. So that instead of being useless they are exceedingly important.

The gill of the fish is an organ for breathing the air that is in the water, and the ear is for hearing sound—two entirely different functions. If the evolutionists were right the gill markings would develop into lungs!

Says Professor Francis P. Lebuffe, Fordham University, New York: "Yet Mr. Conklin (Princeton University, and the author of the *Outlines of Science*) has the audacity to trot out once more the fish-like gill-slits of the human embryo! Is he really ignorant that this argument was long ago shattered by Oskar Hertwig and other embryologists?

"What are the facts? The four branchial clefts and the three branchial arches on the neck of the human embryo have a well-defined purpose in man, entirely different from the corresponding embryonic parts of a fish. In the latter they become permanent gills. In man they go to form the oral cavity, the

external auditory meatus (passage)," [1] etc. The markings of the human embryo relate to one thing, while the gills of a fish relate to something entirely different, so that the two have nothing in common. Let Professor Bateman, himself an eminent evolutionist, answer the advocates of this theory. He frankly admits that "the embryological method has failed."

3. *Alleged Vestigial or Rudimentary Organs.* To these Darwin and his followers have attached much importance. The theory may be stated as follows: There are, they allege, in the human body organs that are of no use. They would have us believe that these are surviving relics that have come down to us from our animal ancestors. Therefore they confidently claim that man must once have passed through these lower animal forms before he came up to be what he now is. One over-sanguine evolutionist would have it that "Our own body is a veritable museum of relics." [2]

Others find only about one hundred and eighty. Since this, they have reduced the number to about one hundred. Wiedersheim

[1] *Human Evolution and Science,* p. 18.
[2] *Ibid.*

accepts about ninety. Others again greatly diminish this number. This indefiniteness of statement is characteristic. The underlying assumption beneath this teaching is: If the evolutionists themselves, now, with their present knowledge, do not know the use of any particular organ in the human body, then it cannot possibly have any use and is therefore to be relegated to antiquity.

The conceit of such an assumption becomes amusing. It is nothing less than claiming for themselves omniscience. But these dogmatists are receiving a rude awakening. Knowledge is growing and extending every day. Organs that once were proclaimed useless or even harmful, on further investigation have been discovered to be not only useful, but in some cases even vital.

Take a few examples: The pineal gland, a reddish gray substance about the size of a grain of wheat, is found in the rear of the brain. It was once declared to be a useless rudiment, but is now shown to be an important functioning organ. The pituitary gland, about the size of a cherry, is located at the base of the brain. It was once put down as a functionless organ, but now turns out to be important in promoting the growth of the

body and regulating certain secretions. The thyroid gland with its shield-like marking is situated on either side of the windpipe just below the larynx (Adam's apple). It was once declared to be a useless vestige. It is now known to have a serviceable relation to bodily temperature and the nervous system, and so on. Take finally the constantly quoted case of the vermiform appendix. Professor G. H. Parker of Harvard University, in his book *What Evolution Is* (1926), at page 54 says of this appendix: "No one is known to suffer any inconvenience from its loss; in fact, a person is commonly regarded as better without it than with it. In consequence of its complete lack of function, it is a thoroughly good example of a rudimentary organ."

This statement is incorrect. While the appendix is not necessary for human life (just as our teeth are not essential); yet, as physicians now know, this organ generates a useful lubricating secretion.[1] Professor O'Toole says, "With the advance of present-day physiology, this list of useless organs is being rapidly depleted, so that the scientific days of the rudimentary organ appear to be num-

[1] *The Case Against Evolution,* Dr. O'Toole, p. 296, *passim.*

bered." We close with the impressive words of Mr. Goodrich: "He would be a rash man who would now assert that any part of the human body is useless." [1] All that is needed is more knowledge to prove that there are no organisms in the human body but that have their value and that these useless rudimentary vestiges exist only in the imagination.

4. *The Blood Test.* Many evolutionists place much emphasis on this test as showing man's close kinship to the ape tribes. The argument they advance is as follows: In the transfusion of blood from one individual to another the blood of some animals is poisonous and fatal. For example, the blood of a dog injected into the veins of a horse will kill the horse. Therefore the dog and horse are regarded as having no blood relationship. On the other hand, inject the blood of a man into the veins of an ape and there is only a slight reaction. Therefore, we are told man and monkey are close of kin.

Professor Schwalbe in the Darwin Centenary volume (p. 129) definitely asserts that "We have in this not only a proof of the literal blood relationship between man and apes, but the degree of relationship with the dif-

[1] *Evolution Criticised,* p. 267.

ferent main groups of apes can be determined beyond possibility of mistake." At the Dayton trial (1925) Professor H. H. Newman, zoölogist, University of Chicago, while giving extended testimony in favor of evolution, attached special importance to the blood test. He said: "Of all systems, the blood seems to be the most conservative and to have retained most fully its ancestral character. It is on this account that blood tests are so valuable in revealing relationships that can scarcely be determined in any other way."

Dr. Friedenthal of Berlin, basing his argument in favor of evolution on the blood test, grew enthusiastic and declared that man was not only descended from apes, but is "a genuine ape himself." [1]

To this we reply:

(a) That the blood serum of a horse, like that of an ape, has little or no ill effect on a man.

Moreover, the same is true of the blood serum of a rabbit, a sheep, or a goat. We have plenty of blood relatives and ancestors if this blood serum test proves descent. Indeed, if man is "a genuine ape himself," according to our overardent Berlin professor,

[1] McCann, *God—or Gorilla*, p. 129.

for the same reason he is also a genuine rabbit, sheep, goat, or even a horse.

(b) Of all animals, the milk of an ass most nearly resembles that of humankind and the next nearest after this is mare's milk. Are we to infer from this that man is a close relative to an ass and a first cousin to a mare?

(c) As a matter of fact, these so-called blood tests are not blood tests at all. They are not made with blood itself, but with the serum or watery part of the blood. The solid part, consisting of 20 to 25 per cent of the whole, as well also as the life principle, is eliminated. In the testimony already cited, Professor H. H. Newman is reported as saying, "Thus, if we wish to find out what animals are most like man in blood composition we can find out in the following manner: Human blood is drawn and allowed to clot, a process that separates the solid materials in the blood from the liquid serum. *The latter watery fluid contains the specific human blood ingredients.*" (The italics are ours.)

To this Dr. A. I. Brown, eminent surgeon and scientist, makes the unanswerable reply:

"Dr. Newman must know that this is far from the truth. Think what has been done! The blood cells have all been killed and re-

moved, carrying with them the all-important life principle and most of all the chemical constituents of blood. . . . This watery, altered fluid residue—serum—has really very little in common with the original blood. Certainly, no individual could live for five minutes if it replaced the normal fluid in the vessels of the body." [1] It will be seen, therefore, that what the scientists are using in these tests is not blood at all, but only a fragmentary portion of the blood, the watery part —*i.e.*, the serum.

(d) But there is more than this. There are great differences in the blood even of human beings themselves. So wide are these divergences that the blood of one man, if injected into the veins of another man, may prove fatal. After many experiments reaching back into the fifteenth century it remained for Dr. Moss of Johns Hopkins Hospital, Baltimore, to open the way to the practical work of using blood as a therapeutic measure in patients suffering from various conditions. For this purpose he classified mankind into four groups. "The division by Moss of all human beings into four differ-

[1] See *Evolution and the Blood Precipitation Test*, p. 17, by Arthur I. Brown, M.D., C.M., F.R.C.S.E., Vancouver, Canada.

ent classes so far as the reaction of the blood and serum are concerned, has been generally accepted."

The utmost care and delicacy have to be used so that the blood of the donor will be complementary to that of the patient. "It has been found in a considerable percentage of cases there is a tendency of the serum of one blood to cause a disintegration of the red cells of another, even when the latter is a near relative." For example, the *Journal of the American Medical Association* of August, 1907, Vol. 49, pp. 385–389, cites a case of transfusion of blood from a wife to her husband with good results. A second transfusion took place where the wife's brother was the donor of the blood and this resulted in death. "Autopsy proved hemolysis (destruction of the blood corpuscles) as cause of death." Here is another illustration taken from the *New York Medical Journal*, January 4, 1922. In this case a son was the donor, giving a transfusion of blood to his own mother, "with fatal results." [1] Things are growing interesting.

[1] Here I acknowledge my indebtedness to my son, E. A. Campbell, M.D., F.A.C.S., Professor of Surgery in the Post Graduate Medical College, New York City. He adds: "There are innumerable references concerning the foregoing state-

The blood of an ape may be transfused without serious results. The blood of a son may cause death. According to the teaching of these scientists the blood of an ape may show that he has a closer blood relationship to a mother than her own son! This is enough for this absurd teaching.

The fact is, no argument in favor of evolution can be based on blood or serum tests. There may be kinship without resemblance and resemblance without kinship. Professor Gustav Wolff grows indignant and expresses himself warmly on this subject. He declares, "Injudicious fanatics announced with a great outcry that the blood relationship of men with apes has been proved. It is greatly to be regretted that these exceedingly important discoveries should be misused in this way. For the foundation of the theory of descent they really furnish nothing new in principle."[1]

5. *Geology and Paleontology, or Rocks and Fossils.*

This subject also is looked upon as one of the strongholds of evolution. We are all

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ments in the standard textbooks. See also original papers in the *Academy of Medicine*, New York."

[1] *Evolution Criticised*, p. 67.

familiar with the popular geological arrangement of the rocks as seen in our textbooks. The oldest rocks, the Pre-Cambrian, are put at the bottom of the list, and then rising in a regular series the newer are placed above these, and so on until we reach the top, the Pleistocene period (ice age) which just precedes the present time. We would imagine that these layers of rock rest on each other like the coats of an onion.

Then starting with the beginnings of life on our earth, say the amœba, they tell us this life has gradually evolved and expanded through countless millions of years, passing from one species upward to the next, until we have all the countless forms of life that exist in our planet to-day. Evolutionists point to the fossil remains in the rocks as proof of this evolutionary claim. So that rocks and fossils go together.

It will be noted in passing that this does away with creation except perhaps at the beginning. For it, there is substituted "continuous progressive change according to certain laws and by means of resident forces."

In reply to the above, note the following considerations:

The rocks are not laid down in the uni-

form successive order that we find in our textbooks. These tables are artificial. They are the attempts of the geologists to classify. There are places where the older rocks are on top and the younger rocks beneath them. For example: In the northern half of the State of Montana and beyond, across the border into the Province of Alberta, Canada, there are many areas where the old Pre-Cambrian rocks are on the top, resting on the comparatively recent chalky or Cretaceous rocks of the upper Mesozoic period.

As is well known, the carboniferous age in America does not correspond with the carboniferous age in Europe or Asia.

Or take an illustration from my own East Tennessee. The Appalachian Mountains pass down from Kentucky through my state and the Carolinas on to Georgia. In these mountains are found coal deposits. But the more recent carboniferous strata lie under the older Cambrian rocks.

What a find would the evolutionists make were they to open one of the graveyards of the early settlers in these mountains! Here they would discover human remains in a deposit of millions of years ago. What a proof of the antiquity of man on earth!

Professor Louis T. More of the University of Cincinnati quotes with approval the following: "Sir Henry de la Beche adduces conclusive evidence to show that the different parts of one and the same stratum, having a similar composition throughout, containing the same organic remains and having similar beds above and below it, may yet differ to any conceivable extent in age. All that geology can prove is local order of succession." He then adds in italics: "*We can be certain that geology cannot and never will be able to translate the thickness of any one stratum into an equivalent length of time and that it cannot and never will be able to establish real contemporaneousness of time in different parts of the world.*"[1]

But if the same strata in precisely similar circumstances may belong to widely different ages, what becomes of the theory of the evolution of rocks, with the one layer growing out of and developing from and above the other? It does not exist. So that so eminent a man as Professor Gorgio Bartoli, Ph.D., D.Sc., D.D., one of the foremost scientists of Italy, in his recent book (1926) unhesitatingly affirms, "The present writer is

[1] *Dogma of Evolution*, pp. 150, 151.

a professor of chemistry and a geologist; and he challenges any scientist to maintain, in the face of hard facts, the false theory of evolution." [1]

Neither is there evolution of fossils. When new species do appear they come abruptly, and then sometimes just as suddenly disappear; but there is no shading off from one species into another. That is to say, they arrive not by evolution, but by creation. Says Professor Joseph N. LeConte of the University of California, "The evidence of geology to-day is that new species seem to come into existence suddenly and in full perfection." Professor Louis T. More also affirms that "radically new types have suddenly appeared in great abundance." [2] There is no proof that any new species of fossils came into being in any other way.

(b) There is no evidence of fossils in transition. It is frankly admitted that the lack of all connecting forms is "the greatest of all objections" to the theory of evolution. Darwin felt it keenly. In his *Origin of Species*, p. 313, he says, "Why, then, is not every geological formation of every stratum

[1] *The Bible Story of Creation*, p. 44.
[2] *Dogma of Evolution*, p. 304.

full of such intermediate links? Geology assuredly does not reveal any finely-graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory [of evolution]. The explanation lies, as I believe, in the extreme imperfection of the geological record." This is an evasion.

There are fossils of species to be found in the rocks. The conditions for preserving the connecting links between species are just as favorable as they are for preserving the fossils of the species themselves. All the increase of knowledge and the vast accumulation of fossils since Darwin's day have not changed the facts. The intermediate links are still missing, for the obvious reason that there are none. The amœba, which according to some authorities has been fifty millions of years or more on the earth, still remains to-day the same amœba, nor is there the slightest evidence that it has ever been anything else.

Spiders and scorpions of the carboniferous age are similar to those of the present time. Sharks and fishes in the fossils of the faraway jurassic period are identical with those we now have. Ninety per cent of the species

of mollusks of the later Cenozoic formations are still alive. Ferns identical with the modern ones are found in the remote Paleozoic group. Oaks that date back to the close of the Tertiary period are identical with the oaks we have still, etc., etc. Many more examples are found in *The Case Against Evolution*, by Professor G. B. O'Toole, Ph.D., S.F.D.

The number of persistent species will be vastly increased with further and more careful study. But enough have been presented to show that such a thing as a universal law of organic evolution is impossible. "If one takes his stand upon the exclusive ground of the facts, it must be acknowledged that the formation of one species from another species has not been demonstrated at all." Says Robert Etheridge, F.R.S. (1819–1903) of the British Museum, a noted expert on fossilology, speaking of evolution, "In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This Museum is full of proofs of the utter falsity of their views."

GENEALOGICAL TABLE

Cenozoic..... (new life)	Holocene (wholly new)
	Pleistocene (ice age)
	Pliocene
	Miocene
	Oligocene
	Eocene
Mesozoic..... (middle life)	Cretaceous (chalk strata)
	Jurassic
	Triassic
Paleozoic..... (old life)	Permian
	Carboniferous (coal strata)
	Devonian
	Silurian
	Ordovician
	Cambrian
	Archæozoic or Primitive (non-fossiliferous)

CHAPTER V

The Age of Man

To show the amount of guesswork that has been done by scientists, a few examples may be cited. Professor Ramsay puts the age of our planet at ten thousand million years. Charles Lyell makes our world four hundred millions of years old. Charles Darwin, over three hundred million years. Lord Kelvin puts it at one hundred million years of age. O. Fisher fixes the world's age at thirty-three millions of years. Professor Croll puts its age down at ten million years, and Professor George F. Wright, the distinguished geologist, tells us "that the geologic time is not one hundredth part as long as it was supposed to be fifty years ago."

How long did the ice age last? Professor Joly's calculations would make the Pleistocene period (ice age) cover about one million years, Professor Penck from half a million to a million years. Professor Geikie makes it cover six hundred and twenty thousand years. Dr. Obermaier gives it one hundred thousand years. Professor Wright assures us that the whole glacial period did not cover

over eighty thousand years, while Professor Prestwich, the geologist whose right to speak no one will question, "limited the entire glacial period to twenty-five thousand years."

How long has man been on the earth? Professor H. F. Osborn, of the American Museum of Natural History, New York, puts the age of man at a million years; so also does Sir Arthur Keith. Professor Frederick Tilney, at half a million years. Professor J. W. Draper places his time on the earth at two hundred thousand years. Abbé Breuil makes man's sojourn on the earth about twenty thousand years. Professor Driver in his *Genesis* makes it not more than twenty thousand years. Professor G. F. Wright contends that man's appearance on the earth "cannot be less than ten thousand years and need not be more than fifteen thousand years." Professor Morris Morris, Department of Geology, Melbourne University, says that "there is nothing to show that man is older than five or seven dozen centuries"—*i.e.*, six thousand to eight thousand four hundred years.[1]

Recently Dr. Frederick Tilney, Professor of Neurology in Columbia University, New

[1] *Man Created by Descent* (1926), p. 99.

York, on the basis of his study of the brain informs us that men have descended from great apes; that the human brain is "not a finished product" but is still developing and that man will continue to develop along with it until the product is finished and the real superman appears. This is his line of argument. To this Dr. N. C. Nelson of the American Museum of Natural History, New York, promptly replied that the brain of the Cro-Magnon men was larger than that of the men of the present day. According to this, mankind must have been deteriorating instead of evolving and advancing for the past 15,000 years, the date which Evolutionists have assigned to the Cro-Magnons.[1]

And now, Dr. H. F. Osborn, President of the American Museum of Natural History, New York, has come out flat-footed. In an address delivered by him before the American Philosophical Society at Philadelphia, Pa., on April 28, 1927, Dr. Osborn is credited with saying: "I regard the ape-human theory as utterly misleading. It should be banished from our speculations and from our literature, not on sentimental grounds, but

[1] The cube of the brain capacity of the male Cro-Magnon is put at 1550 while that of the average male European is put down to 1450.

on purely scientific grounds." Then again, "The most welcome gift from anthropology to humanity will be the banishment of the myth and bogy of ape-ancestry" (*Science*, May 20, 1927).

In his presidential address before the British Association for the Advancement of Science in Leeds, England, on August 31, 1927, Sir Arthur Keith, after a gratuitous fling at the Bible, came out in favor of the descent of man from an anthropoid ape, using, among others, the exploded Java man and the blood test in defense of Darwinism. Yet an even greater evolutionist than Sir Arthur—*viz.*, Dr. Osborn of New York, has just been telling us that this ape ancestry is a "myth and bogy" to be rejected on "purely scientific grounds." This presents an interesting spectacle. These leaders neither agree with the facts involved in the case, nor do they agree with each other. Sir Arthur Keith is meeting with vigorous dissent, but he has this to console him—the officers of the American Association for the Advancement of Atheism have sent him their hearty congratulations.[1]

[1] The following is said to be their cabled message: "We hail with joy your uncompromising championship of the ape-ancestry of man. Your boldness and plain speaking will encourage Atheists the world over."

All this should furnish us with an impressive warning. The only thing that is certain about these scientists is their uncertainty. They are hopelessly divided among themselves. No one should be disturbed when he reads in the daily newspapers, or in magazines and books, accounts of great discoveries and "finds" that would seem to contradict the Word of God. As to the books and writings of H. G. Wells, H. F. Osborn, and others, these publications have also been reinforced with imaginary pictures of imaginary scenes that never took place except in their own unscrupulous imaginations and that can only mislead and deceive. Some of the things that are appearing in the name of science have no more foundation in fact than the stories of Jules Verne. True science is of God, just as the Bible is. All truth is one and there can be no contradiction. It is against "science falsely so called" that we emphatically protest.

But why and on what ground is this remote ancestry attributed to man? There are two reasons. First, evolutionists teach that the change from one species to another was brought about so gradually and by such slight variations that an indefinitely long period

was necessary to bring all this about. Therefore they try to extend the time long enough to help out their theory. Secondly, they attempt to bolster up their contention by certain fossil remains that have been discovered. Space will allow us to refer only briefly to the most important of these. The outstanding one is known as

(1) The Trinil Remains. In 1891 and 1892 on the island of Java, near Trinil, five bones were found at different times buried in the earth—*viz.*, the top part of a skull, part of a left femur, or thigh bone, and three molar, or back, teeth. These bones were not found together, but scattered, the femur being, for example, forty-five to fifty feet away from where the skull was found. Numerous other fossil bones of animals were also found in the same place. There is nothing at all to show that the above-named bones belonged to the same creature. The skull is unusually small and the thigh bone is too large for it. It is quite uncertain to what geological period these bones belong. Dr. Windle tells us that seven eminent men pronounced the skull that of a man; six others made it that of an ape; while seven others made the remains belong

partly to an ape and partly to a man. This last is, no doubt, the true explanation, but all these uncertainties have not daunted the evolutionists. They bundled these bones up together, called them the "Pithecanthropus Erectus," or the "erect standing ape-man," made a bronze bust of this conglomerate creature, put it in the American Museum of Natural History, New York, and then proclaimed that a whole "race" of ape-men had been discovered to exist five hundred thousand years ago! The utter unreliability of all such "reconstructions" is manifest. A striking rebuke to this kind of thing is found in the case of the mammoth. From numerous fossil remains, reconstructions of this animal had been made, but when a complete carcass was found in the Siberian ice, all these reconstructions were found to be wrong, and that too in important particulars.[1]

It is interesting to note in passing that two "reconstructions" of the "Trinil remains" were made by experts, one by a Belgian artist named Mascre and the other by Professor J. H. McGregor of Columbia University, and it is said that the two were as unlike each other as they could well be. The McGregor

[1] *The Case Against Evolution*, by O'Toole, p. 91.

bust suited the purposes of the evolutionists, however, and it was therefore accepted. And this guesswork, this fiction of the imagination, is called Science! (See note at end of chapter.)

(2) Other Fossils. Similarly we might mention the Heidelberg jaw discovered near that place, in 1907, and said to resemble that of the modern Eskimo; the Neanderthal fragment of a human skull found in Germany in a gorge of this name in 1857; the portion of a skull and jaw unearthed at Piltdown, England, in 1913, with cranium on the large side for a man, and the remains being distinctly human; and the skeletons discovered in 1868 in the Cro-Magnon Cave and other places in France which are now admitted to be those of men. These had their peculiarities, as have the skeletons of different people now. But there is no warrant whatever to ally them with apes or ape-like ancestors, or to make of them different races or species, any more than we have of doing this same thing with the human beings in the world of to-day.

On such flimsy and fragmentary grounds as these the advocates of Darwin's false theory have been trying to push back man's

history in the world in the hope of discovering somewhere a missing link between him and the brute creation. But sixty years of persistent research have utterly failed to discover this link, and this for the best of reasons. There is no such missing link. The whole thing is surmise and imagination. All that is necessary is to know the facts.

Archæology, together with the trend of other investigations, is discarding the remote ancestry claimed for man by the evolutionists, and is conforming more and more to the chronology of the Bible. Among others note the following reasons:

(1) The long age claimed by the nations of antiquity is shown to be grossly exaggerated. For example: it was asserted that ten Chaldean kings reigned in the aggregate a period of 432,000 years. This is, of course, absurd. The same tendency to exaggerate belonged also to the other ancient nations. They seemed to compete with one another as to which of them was the oldest. This they assumed would give them dignity and prestige. As a matter of fact, their origin was much more recent than they would have us believe. This brings man's appearance on the earth also nearer.

(2) Things that the evolutionists claimed to be successive have been found to be contemporaneous. This also reduces the length of time. To conclude that the inferior races of men and the crudest weapons and implements belonged exclusively to the oldest periods of time and that the more developed belonged to more recent times, thus establishing an upward historical grade, is not found to be always correct. Side by side with our own advanced civilization there are to-day vast multitudes, in Africa, among the islands of the sea, and in other places, who are in the most primitive stage of civilization, even in savagery. According to evolution, they ought to have existed back in the past, when their time of development had been reached. But here they are contemporary with ourselves. When Europeans came to this country they brought with them iron implements. But the Indians had instruments of stone. The iron age did not follow the stone age. Both existed together. The chain of uniform successive development breaks down. Some things are not so remote as certain people would like to have them.

(3) That man came forth from his Creator fully and completely endowed and

PORTRAIT OF CYRUS, KING OF PERSIA

559–520 B.C.

Discovered at Meshed Marghab (the ancient Parsargadae). Captured Babylon. "And Darius the Median took the Kingdom." Daniel 5: 31. He also issued a decree for the return of the Jewish exile. "The Lord stirred up the spirit of Cyrus King of Persia, that he made a proclamation throughout all his kingdom. Who is there among you of all his people? His God be with him and let him go up to Jerusalem which is in Judah." Ezra 1: 1, 3.

equipped at the beginning is shown by his rapid achievements in the early history of our race. Enoch builded a city (Gen. 4:17). Jabal dwelt in tents and had cattle (4:20). Jubal used the harp and pipe (4:21). Tubal-cain forged cutting instruments of brass and iron (4:22). These great accomplishments could not have been so speedily and so marvelously attained had the race been slowly and laboriously working and fighting its way upward from animalism throughout prolonged ages.

(4) The ice epoch is a great stumbling block in the way of the evolutionists. Did man exist during this period? They affirm that he did and long beyond. Then, how is it that there has not been preserved one single tradition of this tremendous event? We have traditions in abundance regarding the Flood. Wherefore this silence regarding the ice period? Instead of cold and ice and snow and storm, the very earliest traditions of the race speak of a golden age of blessedness. There is a reason.

How long, therefore, is it since man appeared on the earth? The answer is, not long; probably during the latter part of the glacial period. How long ago is this?

Research made in Sweden is thought to give tolerably reliable data as to the end of the ice age. It is based on marine clay deposits of the Yoldia Sea, where it is believed the years of the receding ice sheet are marked off like the rings in the wood of a tree. Baron de Greer, the Swedish scientist, claimed to be able to show that the ice left the post-glacial lake-beds five thousand years ago, and that the ground on which the University of Stockholm stands became free from ice nine thousand years ago.

And this harmonizes remarkably with the independent calculations made by Professor G. F. Wright regarding the Falls of Niagara. This river is post-glacial. The rocks through which it has cut its way are practically uniform in character, being chiefly limestone and shale, so that the rate at which the cataract has receded would also be practically uniform. The average rate of erosion is a little over five feet per annum. The calculation on which this recession is based covers a period of sixty-five years. This means that it took about seven thousand years for the Falls to move backward from the place where it was at the close of the ice age to the place where this great waterfall now stands.

Recent observations have strengthened Dr. Wright's position. He also shows that similar testimony comes from other sources. Thereupon he adds: "Large areas in Europe and North America which are now principal centers of civilization were buried under glacial ice thousands of feet thick while the civilization of Babylonia was in its heyday. The glib manner in which many, not to say most, popular writers, as well as many observers of limited range, speak of the glacial epoch as far distant in geological time is due to ignorance of facts which would seem to be so clear that he who runs might read."[1] This is plain speech from one than whom no one has been more competent to judge on this subject.

"A review of the evidence in North America from the investigations of eight or ten geologists is given by Warren Upham, which leads him to conclude that the glacial age could not be more remote from our time than from seven thousand to ten thousand years (*American Geologist*, December, 1890). Other American geologists, notably Winchell and Andrews, arrive at periods that range

[1] *Origin and Antiquity of Man*, by G. Frederick Wright, D.D., LL.D., F.G.S.A., p. 195, *passim*.

from five thousand, three hundred to eight thousand, nine hundred years. Prestwich has deduced similar conclusions for England; and his estimate for the final disappearance of the ice age is from eight thousand to nine thousand years ago, and no English geologist is of greater experience and authority in the geology of these later ages . . . "in the most southern regions of Europe and Western Asia, this may very possibly have been a thousand years earlier." (See *The Bible and the Antiquity of Man*, by Dr. W. Bell Dawson.)

Indeed, so recent has its departure been that the receding glacial period still lingers in Greenland, in Alaska, in Norway, and in other places. In Bible chronology nonimportant names are frequently omitted, so that the time of man's existence on the earth can be extended as far as established facts may require. This is not remote.

The world-famous archæologist, A. H. Sayce, sent a letter which was read at a notable meeting in Albert Hall, London, December, 1923, in which he said: "A skeptical attitude toward the records of the Old and New Testament is to-day usually the mark of ignorance or semi-knowledge. . . .

The leading scientists have returned in great measure to what may be termed the traditional view on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture" (Dawson).

Putting all the known facts together, how perfectly marvelous the agreement between the results of genuine research and the declaration of the Bible as to man's recent appearance on the earth! The book of nature and the book of revelation are in complete accord. Isaiah exclaims, "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken," and Jeremiah echoes back, "O earth, earth, earth, hear the word of Jehovah."

"THE SECOND JAVA MAN"

The American Association for the Advancement of Science met during the Christmas holidays of 1926 in Philadelphia, Pa. The *New York Times* of December 29 reported an address by Dr. A. Hrdlicka of the National Museum at Washington, in part as follows: "Many recent scientific 'sensations' were desensationalized by Dr. Hrdlicka, who

in a discussion of 'the most ancient men' reviewed some of the most startling reports of the discoveries of skulls, bones, and teeth supposed to belong to humans or near-humans of astonishing antiquity." In illustration, he called attention to the discovery of the skull of "the second Java man" found near the site of the famous pithecanthropus erectus of thirty-five years ago. It was vouched for by two eminent English scientists and heralded all over the world as the most important discovery of the decade. Then Dr. Hrdlicka adds, "*A critical examination of this supposed million-year-old near-human skull has revealed beyond all doubt that it is an extinct elephant's knee*" (italics are ours). Had not this mistake been discovered, we would have imposed on us a new "race" of men or apemen that lived a million years or so ago, with the usual "assured results," etc., thrown in extra. This ludicrous incident furnishes a needed caution against accepting what scientists say until their statements are first verified.

CHAPTER VI

Opposition to Evolution

But, it may be objected, are not all the scientists in the world evolutionists? We answer, not by any means; but suppose for the moment they all were, what of it? Did not science once universally teach that the earth was flat and fixed and that the heavens revolved around it? The church unwisely followed it in this false teaching, to its own sorrow and confusion. Let it not repeat this mistake. Did not medical science universally teach only a few years ago what it now regards as quackery? Some of the textbooks of science that profess to give "assured results," a few years hence will be in the junk shop.

Ever since the time of Darwin, however, there has been a deep and strong current of opposition to evolution. Men of world-recognized scholarship, such as Virchow of Berlin, Meunier of Paris, Etheridge of the British Museum, London, Dawson of Montreal, Shaler of Harvard University, and multitudes of others, repudiated this teaching as false. But their protest fell on

dull ears and was passed by unheeded. Then came a great popular propaganda of this theory, with its sneering at sacred things and its materialistic implications. This met with an aroused opposition as vigorous as it was unexpected. Scholars began to speak out. Facts were demanded, and not guesswork or speculation. Howard A. Kelly, M.D., LL.D., of Baltimore, stands at the head of his profession as a surgeon in America and has been honored as a scientist by learned societies throughout the world. In his recent book (1925), on *A Scientific Man and the Bible*, he declares of evolution, "I would lose my mind, I think, if I tried to believe the latter fatalistic hypothesis" (p. 68). Dr. G. B. O'Toole in *The Case Against Evolution* (1925) has given us in his book probably the most technical scientific refutation of this subject that has yet appeared in this country. On page 236 he accuses Darwin and his followers with attempting "*the brutalization of man and its converse, the humanization of the brute.*" Professor Lionel Beale of Kings College, London, certainly a sufficient authority on biology, says: "There is no evidence that man descended from, or is or was in any way specially related to, any other organisms

in nature, through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin there is not at the time a shade of scientific evidence." (See *Journal of the Transactions of the Victoria Institute*, London, April 4, 1921, p. 165.) We have Professor G. M. Price, whose writings evolutionists have found it much easier to attempt to belittle than to refute. Professor Louis T. More, one of the outstanding scientists of the day, in his *Dogma of Evolution* (1925) raises the question "Is there any real difference between the attempt of the ancient astrologers and the modern biologists? Only time will tell." (Dedication.)

The Southern Baptist Convention met at Houston, Texas, May 12, 1926. The number of delegates enrolled was 4,268, representing 26,457 churches and 3,649,330 church members. By unanimous and most enthusiastic vote the following resolution was adopted:

"This Convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry."

Gathering all these facts together with the admissions made by such evolutionists as William Bateman, J. W. Howison, E. B. Wilson, H. F. Osborn, and others, it will be recognized that it is the theory of evolution itself, and not something else, that is experiencing an ever-increasing "struggle for existence." [1]

CONTRASTS: CREATION VS. EVOLUTION

(1) Let us for the moment treat both as theories. Lay them side by side and ask ourselves which would be naturally expected to be true.

In the one we are told that when God purposed to make man He started away back untold millions of meaningless ages ago in a far-off roundabout way, and that through worms and insects and reptiles and all sorts of

[1] Take the following from President Osborn, himself a leading evolutionist. Speaking before the British Association for the Advancement of Science in Oxford, England, on August 5, 1926, on the observations and discoveries of late years, he is credited with saying: "These observations appear as fatal to the speculations of Lamarck as to those of Darwin. Neither in zoölogy nor in paleontology does it appear that the species originate by an inheritance of acquired adaptations or by the survival of single fortuitous variations which happen to be adaptive."—*New York Times,* August 6, 1926.

See also "The Revolt from Darwinism" in *The Bankruptcy of Evolution,* by Dr. Harold Christopherson Morton, 1926, chap. vi.

hideous creatures, at last man's head emerged upon the scene, gory from many a fight, himself a savage, scarce separated yet from the brute.

In the other theory, when God determined to place on our earth a being after His own image, He just created him. Which of these two methods would we think most like God? Which would appeal to us as what we would expect from Him? Which would seem most worthy of Him? Not for a moment would we hesitate. There is only one answer, and that is the Bible story of Genesis. Alfred Noyes is worth quoting here:

"We have almost dismissed the first postulates and axioms of a sane existence, one of which is that the greater cannot be produced by the less. We explain man by something less, until we have whittled away all things visible and invisible. We have deliberately taught ourselves to look downward into nothingness, though true science and true reason and every natural instinct of religion would teach us to look upward to the ever-expanding heavens and the infinite power of God." [1]

(2) We close these studies with two opposite sets of pictures. The one is the Bible

[1] *The Biblical Review*, July, 1924.

account of the first man, and the other is the account given by evolution. The one was written by Moses in the opening chapters of Genesis and the other by Darwin and found in his *Descent of Man* (II:372), and accepted substantially by all evolutionists.

THE BIBLE ACCOUNT	EVOLUTION'S ACCOUNT
And God said, Let us make man in our image, after our likeness. . . . And God created man in his own image, in the image of God created he him; male and female created he them. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . In the day that God created man, in the likeness of God made he him; male and female created He them, and blessed them and called their name Adam.	Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the Quadrumania (four hand-like limbs) as surely as would the common and still more ancient progenitor of the Old and New World monkeys. The Quadrumania and all the higher mammals are probably derived from an ancient marsupial (with a pouch) animal,

(Gen. 1:26, 27; 2:7; 5:1, 2.)

and this through a long line of diversified forms, either from some reptile-like creature, and this again from some fish-like animal. In the dim obscurity of the past, we can see that the early progenitor of the vertebrata must have been an aquatic animal provided with brachia (arms) with the two sexes united in the same individual.[1]

The Bible account opens with an earthly paradise where God created and placed man and where he lived a life of purity and happiness with his Creator. In Evolution man has a repulsive ancestry, "hairy," "tail," "pointed ears," walking on all fours and living among the branches of the trees. Darwin closes his *Origin of Species* by announcing the grandeur of his view of life. Not to be outdone, Professor Conklin assures us that "the theory of evolution has given men sublimer conceptions of the world and its Creator than has any rival doctrine." To this Professor F. B. Lebuffe retorts: "This is

[1] See *The Other Side of Evolution*, by Alex. Patterson, p. 61.

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